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University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1928

WITH THE GOVERNMENT REVIEW THEREON



BANGALORE:
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1929

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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. D. 11384-96—Uni. 360-28-2, dated 2nd May 1929.

Report on the working of the Archæological Department for the year 1927-28.

Reviews the——.

READ—

Report on the working of the Archæological Department for the year 1927-28, received from the Registrar, Mysore University, with his letter No. 15098-9, dated the 23rd January 1929.

ORDER NO. D. 11384-96—UNI. 360-28-2, DATED 2ND MAY 1929.

1. Recorded.

2. The Director and his staff toured in parts of the Districts of Mysore, Hassan, Kolar, Shimoga and Chitaldrug, partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts. A detailed survey of monuments was made during the year in parts of Davangere, Sagar, Shikarpur and Chikmagalur Taluks. The most noteworthy monuments discovered are two temples situated in the heart of a forest near Nadkalsi in the Sagar Taluk. These temples which are reported to be in a very good state of preservation are said to be very fine examples of the Hoysala style of architecture, a type rarely found in the Malnad parts. The minor repairs which are reported to be necessary should be executed very early. While reviewing the last year's report, Government drew the attention of the Deputy Commissioner of Tumkur to the necessity for the proper maintenance of the temples at Kaidala by an effective administration of the temple lands; but no report has yet been received in the matter as yet. This should be attended to.

3. The total number of records collected during the year was 113 and included 11 copper plate grants and 3 sannads, the rest being stone inscriptions. In the closing months of the year under report, *i.e.*, between the 9th May and 9th June 1928, preliminary work of excavation on the ancient site of Chandravalli near the town of Chitaldrug was begun and carried on under the supervision of Professor M. H. Krishna Iyengar, M.A., D.Litt., (London) at a cost of Rs. 1,000, from the funds of the Archæological Department. It is gratifying to note that this step resulted in some interesting finds, among other things, of coins belonging to the Satavahana and later dynasties. It is hoped that further excavations on the site will result in even more interesting discoveries throwing light on the history of this ancient period. The detailed report promised on these finds will be awaited with interest.

New facts stated to have been gleaned during the year are:—

1. Confirmation of the rule of the Satavahanas and the Chatus over Mysore, both by archæological finds unearthed by excavating on the Chandravalli Site and by the application of the linguistic test noticed in the report.

2. The outbreak of a war between the Keladi and Kalasa chiefs, and the spoliation of the Sringeri Mutt by the latter.

R. RANGA RAO,

Offg. Chief Secretary to Government.

To—The Registrar, Mysore University.
The Revenue Commissioner in Mysore.
The Muzrai Commissioner in Mysore.
The Chief Engineer in Mysore.
The Government Secretariat to Government.



VIEW OF CHANDRAVALI VALLEY FROM CHOLAGUDA, CHITALDRUG.

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1928.

TOURS. EXCAVATION, AND EXPLORATION.

1. The Director and the staff made tours in parts of the districts of Mysore, Hassan, Kolar, Shimoga, and Chitaldrug partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts.

Since the acquisition of the Chandravalli site referred to in the Report for 1925, it was under contemplation to undertake the work of Excavation of the site following systematic plan. It was found possible to take up this work during the close of the year under report.

2 The ancient site of Chandravalli is situated in a triangular valley about two miles from the modern town of Chitradurga. (Chitaldroog).
Chandravalli Site. It is surrounded on the East, South and West by a range of hills of varying heights while on the North it is open, facing a hill called Chōlaragudda which is situated about a mile away.

The local people have the tradition that a great city was situated in the now uninhabited valley and that the city was destroyed by a Brahma Rakshasa who came to dwell in the place. Similar weird stories are told of some mysterious creatures guarding the wealth buried in the site

When a new water-course was opened, south to north, through the site by the Government of Mysore about 80 years ago, several lead coins were discovered and picked up. Ever since, tourists and treasure-seekers have searched the water-course after every heavy shower of rain and collected coins, pottery and other antiquities.

In the year 1908, the Director-General of Archæology in India asked the Mysore Government for information about the site. Mr. R. Narasimhachar, officer in charge of Archæological Researches in Mysore at that time, sank a few pits near the water-course, collected some antiquities and published a short note about them in the Mysore Archæological report for that year. The question of acquiring the site from private owners for the Archæological Department was next taken up and a large portion of the site was acquired two years ago. During the current year a preliminary work on the site was begun and carried on under the supervision of Prof. M. H. Krishna Iyengar, M.A., D.Lit., (London), at a cost of Rs. 1,000 from the funds of the Archæological Department. This season's work was conducted between the 9th of May and the 9th of June and was stopped owing to the exhaustion of funds and the out-break of the monsoon.

The actual work was done in three stages. First, a close study was made of the surface of the site and the general study of its neighbouring rocks, hills and valleys. A regular plane table survey of the whole Valley was made and a plan is in the course of preparation. Secondly a number of pits were sunk and four definite spots were selected and excavated. Some bricks and tiles, pottery, bones, coins and other articles were found in the excavated areas and were carefully collected. Those things together

with the plans, drawings, sketches, impressions of inscriptions and photographs prepared on the spot are now being studied. A detailed report will be issued later on.

The find unearthed by excavation contains some coins belonging to the period of the Śātavāhanas and some to the later kings of Duṭu and Chutu dynasties of the second and third centuries A.D.

PART I.—ARCHÆOLOGY.

(i) MONUMENTAL SURVEY

3. Detailed Monumental Survey was made during the year in parts of the Taluks of Davangere, Sagar and Shikarpur and Chikmagalur and the following places were visited :—Bhānuvaḷḷi in Harihar Sub-taluk; Ānekonda, Bêtûr and Nîrthadî in Davangere taluk; Chitṭur in Sorab Taluk; Ikkêri, Keḷadi and Nâḍkalasî in Sagar taluk; Kûduvaḷḷi in Chikmagalur taluk.

4. About 8 miles to the South of Harihar, the Village Bhānuvaḷḷi called Lakshmî-nârāyanapura in the inscription found on the spot contains a ruined temple of Lakshmî Nârāyana. Of the original temple which consists of a *garbhagriha*, a *sukhanasi* and a *navaranga* only the *garbhagriha* is standing, the rest of the building being only traceable by the foundation still discernible. The *sukhanasi* has been rebuilt recently with mud roof. The image of Lakshmî Nârāyana, is, however, a very big one, its total height including pedestal and prabhavali being about 8 feet. The image is sitting with Lakshmî on his lap and holds discus and mace in the two upper hands. The lower right hand holds a conch while the lower left goes round the waist of Lakshmî. The image has got ear-rings (*makarakundala*) in its ears and the image of Garuda is carved on the pedestal.

Bhanuvalli.

5. Is a small village about a mile from the Davangere town. It contains a good Hoysala temple dedicated to Īśvara called Jagatêśvara in the inscription dated 1143 A.D. (Davangere, 4, E. C. XI). The inscription stone is still standing. The temple consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a porch consisting of two *Ankanas*. There are two niches, one on either side of the *sukhanasi* door way which contain figures of *Shanmukha* and a goddess. There is a cell on either side of the *navaranga*, the right one being quite open whereas the left one has a doorway. Both of them are empty.

Anekonda.

The central ceiling has the figure of Siva in dancing posture in the centre and *Ashtadikpālakas* at the eight cardinal points. One peculiarity here is that in the central flowers of other ceilings *Ashtadikpālakas* are carved.

The front *ankana* of the porch has Tândavêśvara figure surrounded by petals of flowers. An inscription (Davangere 7, E. C. XI) is carved above the figure stating that it is the work of Abhinava-hasta-Veḍegam, son of Rûvâri Bâhōja.

The second *ankana* has the figure of Indra seated on an elephant with figures in dancing posture surrounding it.

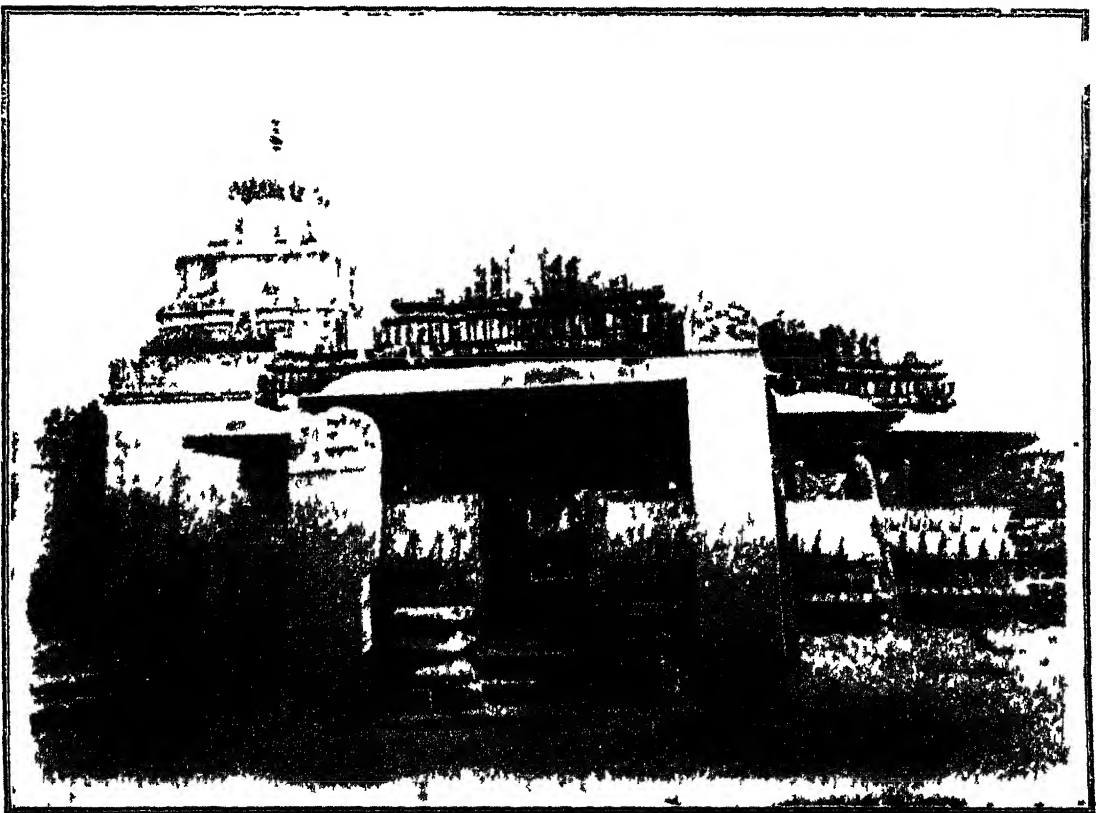
On a stone railing to the left of the main entrance there is an inscription "Rôya Bâhōja, pûtram, Barvōja, Sarasvati, Ganadâsi," between two figures.

Between the two figures there is a shrine containing a Bull facing the God and below it a small shrine containing linga.

The whole temple is surrounded by a wall. The wall is 12 feet high and 12 feet thick. The wall is made of dark soapstone. The wall is decorated with carvings of flowers and leaves. The wall is 12 feet high and 12 feet thick. The wall is made of dark soapstone. The wall is decorated with carvings of flowers and leaves.



INTERIOR VIEW OF ISVARA TEMPLE AT ANEKONDA.



SOUTH VIEW OF LAKSHMIDEVI TEMPLE AT HARIHAR.

An inscription at the spot (Davangere 5, E. C. XI), dated 1116 A.D. mentions the grant of an endowment probably to this temple by Sôvaladêvi.

6. Is a village a mile further away from Ānekonda. There are 3 temples in the village; Kālabhairava and Kallêśvara temples outside and Basava temple inside. There are several Viragals and inscriptions in the Village mentioning the names of Vimuk-têśvara, Rāmeśvara, Siddheśvara and Sarpêśvara. It has not been possible to identify these gods.

The Kālabhairava temple consists of a garbhagriha, *navaranga* and a porch. Only the central ceiling of the *navaranga* is deep, others are all flat and uncarved. There are perforated panels on either side of the *garbhagriha* doorway. The Kālabhairava image is about four feet high. The whole of the outer wall has fallen now and is covered up by a mound of earth. An inscription (Davangere 6 E. C. XI) refers to this temple and is dated Saka year 1091.

The Basava temple is a modern structure built only in the year A.D. 1916.

The Kallêśvara temple seems to be the oldest of all. It is situated about a furlong from the village and to the north of it. It consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga* and a *mukhamantapa* of 12 *ankanas*. The central ceiling of the *navaranga* has an image of Naṭarāja in the centre surrounded by *Aṣṭadīpālakas*. Images of Sarasvati, Shaṇmukha, Nārāyaṇa, and Nāgakanyakā are kept in the *Navaranga*. The *Mukhamantapa* is coming down and the whole structure is in utter ruins. Trees have grown and are causing damage to the Gopura which is however, so far, intact.

The deity is being worshipped daily. The temple has no endowment.

7. Is a village in the same taluk, situated on the border of the boundary between Davangere and Chitaldrug taluks. There is a fine temple constructed in the Dravidian style in the village, dedicated to Śrī Ranganātha. The temple consists of a *garbhagriha*, *sukhanasi*, a *navaranga* and two small shrines on either side of the *navaranga* attached to the *sukhanasi*. There is an open *mukhamantapa* with pials on either side of the entrance on the East and there are porches on the North and on the South.

The central pillars of the *navaranga* are square and tapering to the top and have figures carved on all the sides. The pillars of the *mukhamantapa* are also square and composite; the two middle ones contain figures of Yalis and riders and the two outer ones have small pilasters.

The central ceiling is deep with a pendant supported by four parrots. The Gopura is lofty and completely in stone unlike most other Gopuras in this style of Architecture. In front of the *Mukhamantapa* there is a railing in stone with square uprights and octagon horizontal bars and in front of the porches some Tōranas are standing supported by carved pillars. By the side of the North porch an inscription stone (Davangere 164, E. C. XI), is standing dated Saka year 1619 which states that there was originally here a temple dedicated to Ahôbala Nârasimha, that it was destroyed by Aurangzeb's army and that this was rebuilt by the Chitaldrug chiefs. Accordingly the present image of Ranganātha seems to be a later introduction. The pedestal in the *garbhagriha* goes to support this theory, in as much as it looks much older than the image and is far too broad for the image now standing. The left portion of the same now vacant seems to have been prepared to receive a second figure, probably, the image of Lakshmî.

The present image is in a standing posture and it holds discus and conch in the two upper hands, the lower ones being in the *Abhaya* and *Varada* poses.

Krishṇa holding a ball of butter in hand is carved on the lintel of the *sukhanasi* doorway.

The image of a goddess is kept in the room to the right of the *sukhanasi* doorway and it is in sitting posture holding lotuses in the two upper hands, the lower ones being in the Abhaya and Varada poses.

In the room to the left of the *sukhanasi* doorway there are 12 images of Āḷwars, and one of Viṣṇu. Three pairs of *Bhaktavigraha* (devotees) are carved with folded hands in the 3 central pillars of the *navaranga*.

The outer wall of the *garbhagriha* has carved figures all round. Elephants in various poses are carved at the bottom of the basement. Below the basement moulding horses and warriors are carved. In the panel next higher up, women engaged in the play called *Kôlāṭa* are carved and just below the top cornice, figures illustrating some episodes of the Ramayana are carved.

On the whole, the temple though comparatively modern, belonging to the 17th century, is interesting and is worthy of preservation.

8. Is situated in Sorab Taluk about seven miles from Shiralkoppa. There are four temples in the village dedicated to Durgā, Ānjanēya, Nârâyana and Īśvara. The first two are tiled structures.

Chittur.

The third is a small shrine situated on a mound completely in ruins. The only temple worth noticing in the village is the Īśvara temple which consists of a *garbhagriha*, *sukhanasi*, *navaranga* and a small porch. The *sukhanasi* doorway has perforated panels on either side of the opening. There are 8 niches in the *navaranga* three of which are empty. In the remaining ones there are images of Saptamâtrikâ, Gaṇapati and Mahishâsuramardini, with a Viṣṇu image holding conch and discus in the two upper hands and lotus and mace in the two lower ones. The pillars of the Porch are sixteen-sided while those in the *navaranga* are of the usual round shape. A small piece of stone with seated figures of a man and a woman with folded hands carved on it has been placed in one of the empty niches. This is apparently part of an inscription stone as a few illegible lines of inscription can be seen underneath the carving.

The deity is called Râmanâthêśvara in the inscription carved on the pillars of the *navaranga*.

The Gopura is an ordinary one in stone with no carvings or ornamentation.

9. The most important discovery of the year are the two very beautiful Hoysala temples situated in the heart of a forest near Nâdkalsi in the Sagar taluk. One of them is slightly bigger than the other.

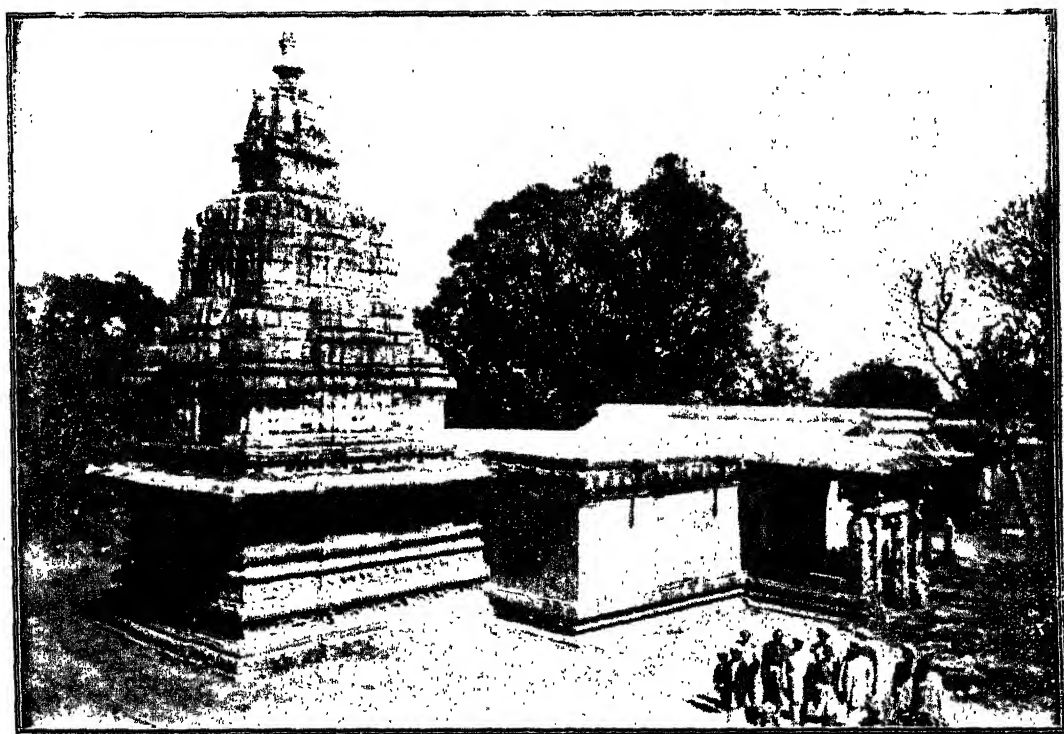
Nadkalasi.

Both of these face the East and stand at a distance of about 30 feet from each other. The bigger temple consists of a *garbhagriha*, a *sukhanasi*, and a *mukhamântapa* and is dedicated to Mallikârjuna. There are four niches inside the temple. There are the images of Saptamâtrikas, Gaṇapati and Mahishâsuramardini in three of the niches whereas the fourth is empty. But in this niche is kept a small image of a god with 4 hands. The two upper hands hold a bow and goad; the right lower hand has an arrow while the fourth hand is taken round the neck of his consort who stands by the side. A figure of a horse completely harnessed is carved behind the image. The significance of this carving cannot be made out. Probably the Gods Gaṇapati, Śiva, and Nârâyaṇa are some indication of deity and it is a very old image.

The doorway of the temple is in the shape of a 'T' and is decorated with carvings of elephants, horses, and warriors. The carvings are in high relief and are very beautiful. The doorway is made of soapstone and is very smooth. The carvings are in the shape of a 'T' and are very beautiful. The doorway is made of soapstone and is very smooth. The carvings are in the shape of a 'T' and are very beautiful.



SOUTH-EAST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.



SOUTH-WEST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.

pillars, animals, birds, and human figures in dancing posture are carved in outline. A few of them are reproduced here. They show the graceful draughtsmanship of the artists of that period.

There is a very fine Bull made of stone in the *mukhamantapa*. The stone has been beautifully polished. The *garbhagriha* has a stone tower of the Dodgaddavalli type and there are empty niches on all the three outside walls of the *garbhagriha*.

The smaller temple consists of a *garbhagriha* and a *navaranga*. There is a narrow passage all round the *garbhagriha* for circumambulation purposes. The temple is dedicated to Īśvara popularly called Rāmēśvara, whereas the name of the deity is stated to be Nilakanṭhēśvara, Billēśvara, and Sōmēśvara in inscriptions. There is only one niche in the temple which contains an image of Vishnu holding a discus and conch in the two upper hands and probably a lotus in the two lower ones. But the mace is missing.

The Gopura over this temple is similar to the one on the Mallikānjuna temple. The stone finial which should be on the top is missing and the carved slab of the stone usually placed in front of the gopura which here has figures carved on it has fallen down from its place. A stone railing runs on the three sides of the *navaranga* and two carved elephants are placed on either side of the main entrance. One of these elephants has fallen down and is partly buried in earth.

Ceilings are all flat with carved rosettes. In this temple also the figures of animals and birds are carved in outline as in the other temple.

Both in this and the other temple there are two kinds of pillars. Those on the *jagati* are sixteen-sided on an octagonal base while other pillars are round on square base.

Inscriptions are carved on the three pillars of the *navaranga* which go to show that the temple was built in śaka year 1140 by one Baleyanṇa Vergaḍe, King of Koḍanāḍ and Kundanāḍ. Both these temples are very fine examples of the Hoysala style very rarely found in the Malnad parts and are fit to be classed as 1st class Monuments. They are fortunately in very good state of preservation. They however stand in need of minor repairs which must be attended to in the interests of ancient art.

10. A cursory survey of the Aghôrēśvara temple in this village was made so far back as the year 1911 and a short description of the temple was published in para 44 of the Report for that year without illustrations. It is a very beautiful temple built in mixed style and is unique in conception and treatment. It is a combination of Dravidian and Hoysala Art with no clear features of Saracenic style.

The temple consists of a *garbhagriha*, an open *sukhanasi* and a big *mukhamantapa* of 25 *ankanas*. There is a narrow passage leading from the *sukhanasi* all round the *garbhagriha* for purposes of circumambulation. The roof of the *mukhamantapa* is unusually high being about 16' 6" and the pillars are very beautifully carved; the four central ones being more ornamented than the rest and of a different design.

The outer wall is not over-wrought with carvings as in other Hoysala buildings. But there are features of Hoysala Art introduced in the shape of turrets and door jambs and surmounted by Dravidian pierced-stone-jali-work. This combination renders the work more attractive and appreciable. This feature is found in no other monument in the State. The pilasters in the walls of the *mukhamantapa* have each a subsidiary pillar and the pilasters between the niches have Yalis and warriors. All the doorways are exquisitely carved, especially the inner doorway of the *mukhamantapa*.

Above the turreted columns on the outer wall runs a band of 6" carved mostly with the figures of birds. There are 3 niches on the three sides of the outer wall of

the *garbhagriha* and a platform of five feet wide runs all round the *garbhagriha* and the outer wall. On the east side beyond the platform a beautifully carved drain projects at a height of about four feet and below the drain there is an elephant with a seated female figure holding *Pāśa* and *ankuśa* in the two upper hands and lotus and fruit in the two lower hands. From an inscription on the basement of the temple which says “yî maṇṭapada kelasava geyida âchâri Hombuchada Venkaṭaiyanu” it is clear that one Venkaṭaiya of Humcha is the principal architect responsible for the design and construction of the *mukhamantapa*.

Except the western wall which is a bit out of plumb, the rest of the structure is in a very good state of preservation. As this is a very unique temple with rare features not met with in other monuments this has to be classed as a first class monument and maintained in perfect good repair.

To the left of the main temple stands the shrine of the goddess. It consists of a *garbhagriha*, a *sukhanasi* with two small shrines on either side, a *navaranga*, and a porch.

The *navaranga* has an arched doorway with a window of *Jāli* work on either side. The front mantapa has four pillars with figures of elephants supporting Yalis and riders. There is a stone railing consisting of turrets and lions alternating with each other above the basement on either side of central bay. The original image in the *garbhagriha* is stated to have been destroyed and another one is now placed. The name of the goddess is Akhilāṇḍêśvari.

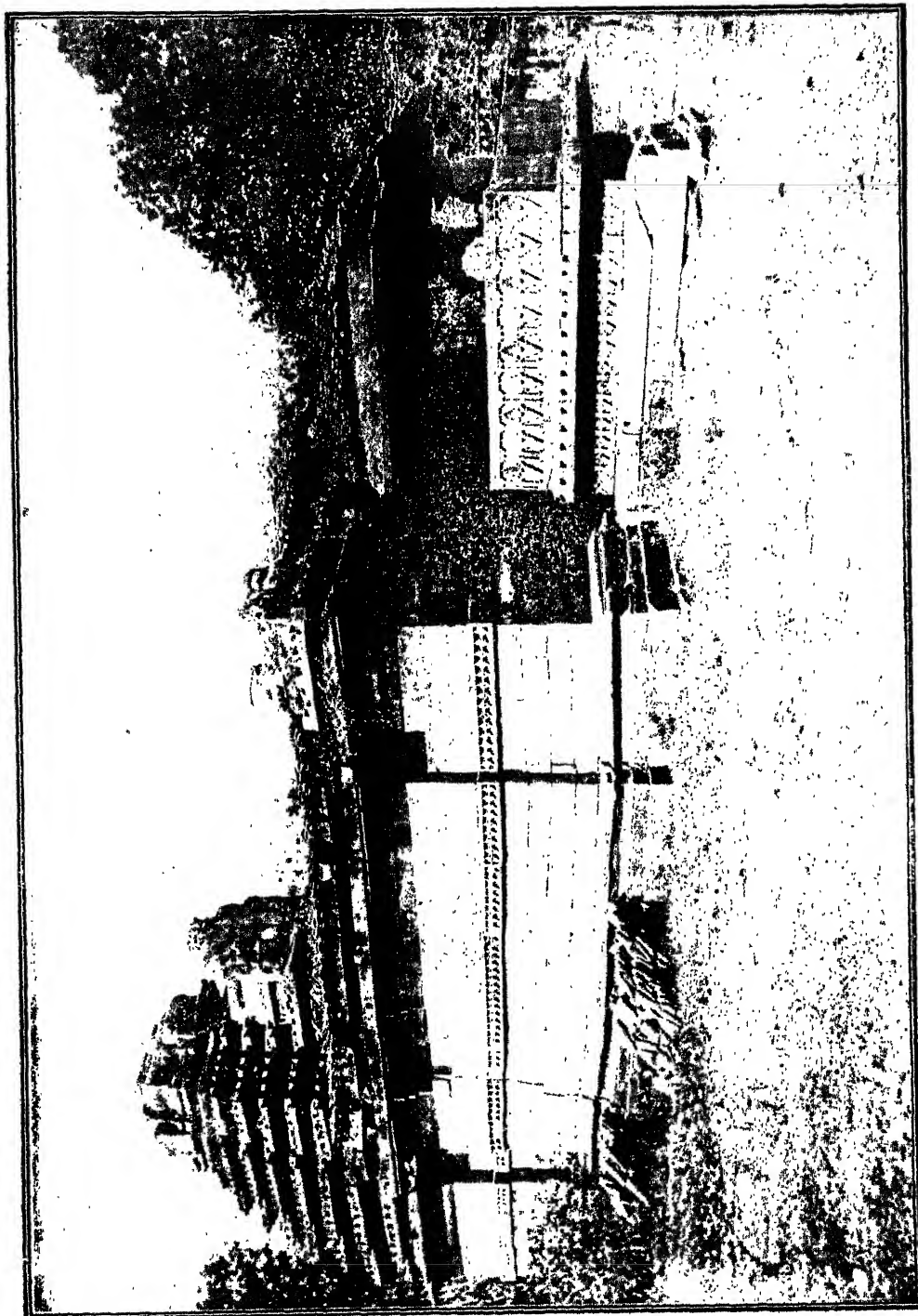
There is a pavilion in front of the main entrance of the Aghôrêśvara temple in which a well carved Nandi is kept. The pavilion is in the Vijayanagar style of architecture with arched openings and is very elegantly carved.

11. Which is a small village now is a place of great antiquarian interest. Among the monuments found in the village, the Râmêśvara temple is the most important. It consists of two *garbhagrihas* standing side by side facing east, two *sukhanasis*, with a passage all round the *garbhagriha* for circumambulation, two *mukhamantapas* and two porches. They seem to have been two independent temples built side by side. In front of one of these temples stands a lofty lamp pillar with an inscription dated 1681 A.D. (Sagar 38, E. C. VIII). This temple is dedicated to Vîrabhadra and is worshipped by a Lingâyat, while the other is dedicated to Râmêśvara worshipped by a Brahmin.

The Vîrabhadra temple is more ornate and more interesting than the other. Six of the pillars in the *mukhamantapa* are composite consisting of square pillars with projected yâlis supporting a bracket. A platform stone railing with turrets runs all round the *mukhamantapa* and the edge of the *Jagali* has a flower border.

The ceilings here are all flat and of unusual pattern. In two of them there are carved big full-blown lotuses with geometric patterns surrounding them. The third consists of *Navagrahas* with Sûrya in the centre flanked by geometrical patterns made up of the figures of serpents and the fourth has a big Gandabherunda figure holding two elephants in its claws and two lions in its two beaks each of the lions in its turn holds an elephant in its claws. The Porch has a carved ceiling with lotuses.

The temple is a fine example of Vijayanagar architecture and is a most interesting monument. It is a fine example of the Vijayanagar style of architecture and is a most interesting monument. It is a fine example of the Vijayanagar style of architecture and is a most interesting monument.



SOUTH-EAST VIEW OF RAMANATHESVARA TEMPLE, CHITTUR.

Mysore Archaeological Survey.

The figure of Gaṇapati is carved on the lintel of the *sukhanasi* doorway. The *garbhagriha* doorway is plain and uncarved. On the rear wall of the temple there is a curious figure carved: The figure is about 3 feet high; has a lion's head; hands made up of two elephants' trunks and elephants' legs. What this figure is meant to represent it is hard to ascertain.

On one of the pillars of the *mukhamantapa*, a seated figure of a king is carved: Two servants stand in attendance on him. Nobody in the locality could say whom it represents. On the floor of the same, however, a figure of a man, prostrating before the god with folded hands is carved and below "Tammaḍi Virappa" is inscribed.

As stated above, the pillar in front of the temple has an inscription carved on its base: The inscription states that the pillar was set up through the treasurer Sidda Basavayya in the Śaka year 1603 during the reign of Sivappa Nāyak. Three female and two male figures with folded hands, are carved on the pillar facing the temple. One of the female figures is the biggest of the group.

It is stated that a big fair is held on the Śivarātri day every year and that the fair is kept up for nearly a month.

The Rāmēśvara temple.— There are niches on either side of the *sukhanasi* doorway in which images of Gaṇapati and Mahishāsuramardini are kept. Gaṇapati is carved over the lintel of the *sukhanasi* doorway. A figure of Lakshmī Nārāyaṇa holding discus and conch in the upper hands and lotus and mace in the lower hands and two images of Saptanātrikas are standing within the courtyard. It is stated that the temple has about Rs. 36,000 at its credit and that a portion of the same is being utilized in constructing the covered verandah all round the temple.

The shrine of the Goddess stands by the side of the main temple and consists of a *garbagriha* with a passage surrounding it for circumambulation and a small verandah in front. In front of this there is a hall about 15' x 20' which has got a tiled roof and a wooden ceiling of good workmanship. The image is about two feet high with two hands. There is a lotus in the right hand while the left hand hangs down the side.

Śiva and Pārvatī are carved on the rear wall of the temple and on the outer wall towards the front, figures of Śaṇmukha, Gaṇapati, Kālabhairava, Ājālakṣmī, Natarāja, Dattātrēya and Tumburu are carved.

An inscription, Sagar 39 E. C. VIII, states that in Śaka year 1594, Śōmaśekhara Nāyaka, son of Śivappa Nāyaka granted an *umbli* to the Archak of this temple.

There are also three small shrines to the west of the village. Two of these are small stone structures of one *ankana* each. The third is also of one *ankana*, but with a tiled roof. The first two are dedicated to Ānjanēya and Durgā and the third is a Viṣṇu temple. The image of Viṣṇu is two feet high with 4 hands holding Chakra and Śankha in the two upper hands and bow and arrow in the two lower hands. Garuḍa is carved on the pedestal of this image.

There is also a Jain Basti in the village. It appears that the ground where the basti stands was covered with thick jungle and that it was cleared five years ago and a small tiled structure was built over it, by a Jaina residing in the village. The image is that of Pārśvanātha with a serpent hood. It is very small, nearly a foot in height. There is also a brass image of Anantanātha.

12. Eight miles to the south of Chikmagalur is an Agrahār consisting mostly of Brahmin population and as stated in an inscription of 1391 A.D. (Chikmagalur 88 E. C. VI), it is called 'Purushōttama-pura' for the reason that it was granted to the Śringeri Matt

Kuduvalli.

during the time of Śrī Purushōttama, Bhāratīswami.

On the hill, to the west of the village, about a mile off, there is a temple called Gautamêśvara: This is said to be a place of pilgrimage to the people in the neighbourhood. The temple is in Hoysala style consisting of a *garbhagriha*, *sukhanasi*, and a *navaranga* with a tiled roof all over. The pillars of the *navaranga* are of two kinds. Two are round with usual mouldings and two are many-cornered.

An inscription stone of Vīra Narasimha Dēva's time, dated Śaka year 1286 is standing by the side of the temple (Chikmagalur 89 *E. C.* VI), and there is also an incomplete vīragal. There is also an inscription of Śaka 956 noticed in page 52, of the report for 1927. A door-lintel with Naṭarāja carved beautifully thereon with attendants is lying by the side of the temple doorway.

There are two big *Dvarapalaka* figures on either side of the *sukhanasi* entrance and two figures, one of Kâlābhairava and the other, of Saptamâtrikas are standing in the *navaranga*.

13. Inspection Reports of institutions received during the current year are given in Appendix C.

14. The following monuments have been inspected by this Department and Inspection Notes thereon were sent to Deputy Commissioner, Kolar, for necessary action :—

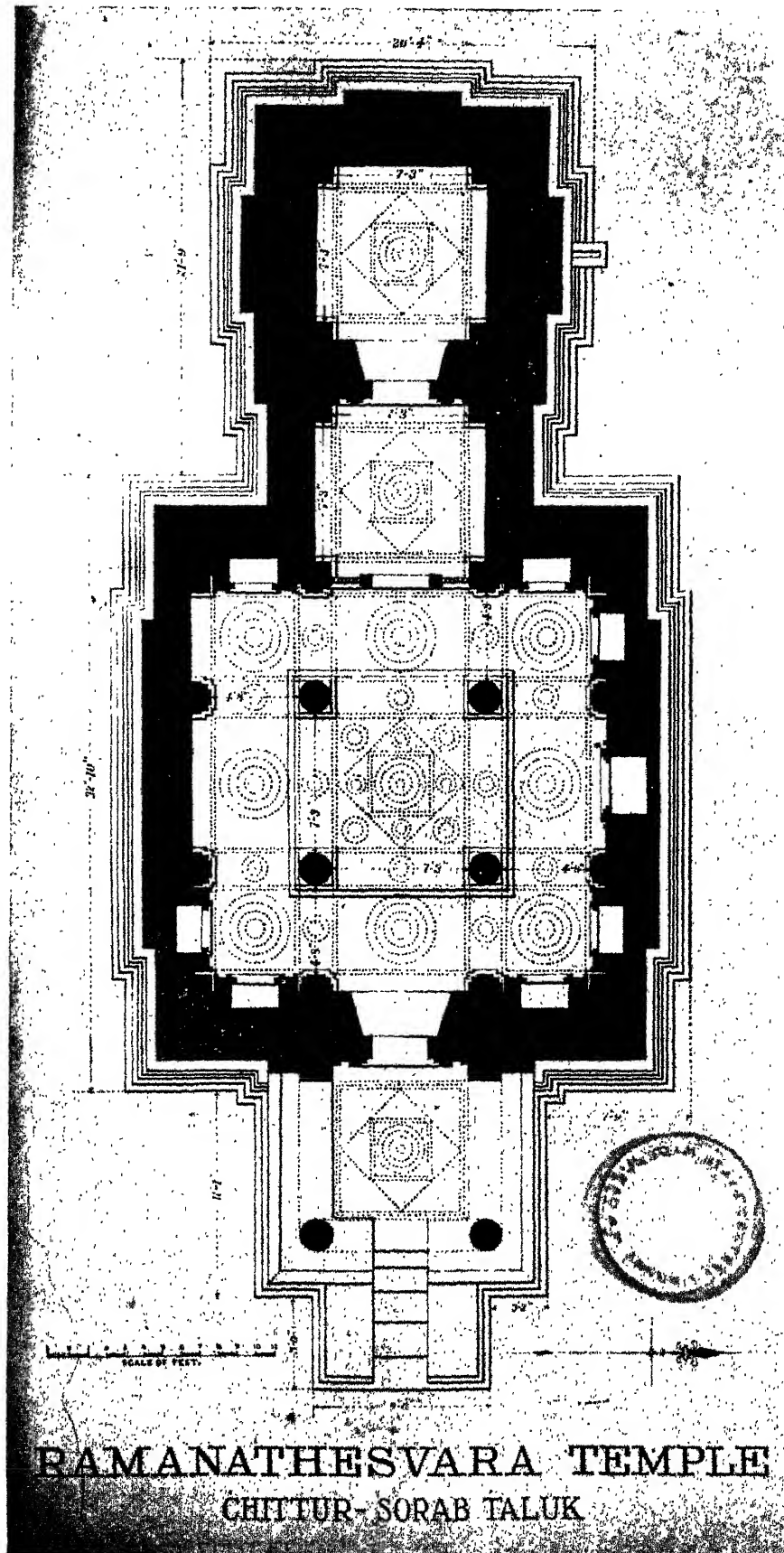
Kôlâramma temple and Sômêśvara temple, Mokhbâra, Kolar town ; Râmalin-gêśvara temple, Āvani and Sômêśvara temple, Kurudumale, Mulbâgal taluk.

15. Estimates for the repairs of the following Monuments were received during the year :—

	Rs.
1. Chennigarayaswami temple at Aralaguppe	75
2. Kesava temple, Belur:—Kalluchavadi-mantapa and Naganayakana-mantapa and the old kitchen	2,332
3. Anjaneya temple in the compound of Chintamani Narasimhaswami temple, Kudli ..	505
4. Mallésvarasvâmi and Venkataramanasvâmi temples, Madhugiri	1,120
5. Mallik Rahiman Darga, Sira	4,000
6. Hydervalli Darga, Mulbagal	701
7. Akkanabasti, Sravana Belgola	678
8. Kêsavadêvaru temple at Angadi	1,290
9. Kêsava temple, Ambuga	2,970
10. Anantapadmanâbhasvâmi and Visvêsvarasvâmi temples, Budanur	91
11. Lakshmîdêvi temple, Dodgaddavalli	433
12. Parâśvanâthasvami and Santînâthasvami Bastis, Halebid	440

16. On the recommendation of this Department, Government have passed orders (No. D. 5180-83—Edn. 115-26-37 of 16th November 1927), regarding repairs to Javara temple at Arsikere, Hassan District requesting the Chief Engineer, to allot a sum of Rs. 5,000 in the next year's budget for the purpose.

[illegible]



GROUND PLAN OF RAMANATHESWARA TEMPLE AT CHITTUR.

18. Regarding the preservation of Sivappanáyaka's fort and Palace, referred to in Para 75 of the Annual Report for the year 1926 Government have passed orders (No. D 8544 of 14th April 1928) directing a tablet with a suitable inscription may be arranged to be put up on the site by this Department. The question of preventing further burials in the cemetery nearby is however, still under correspondence.

19. Government have also passed orders during the year in their G. O. No. 1326-9—Muz. 392-26-7, dated 10th February 1928 sanctioning an additional grant of Rs. 10,000 from General Revenues for the construction and repairs of Muzrai and Non-Muzrai institutions including Monuments and laying down the procedure for the utilisation of the Funds.

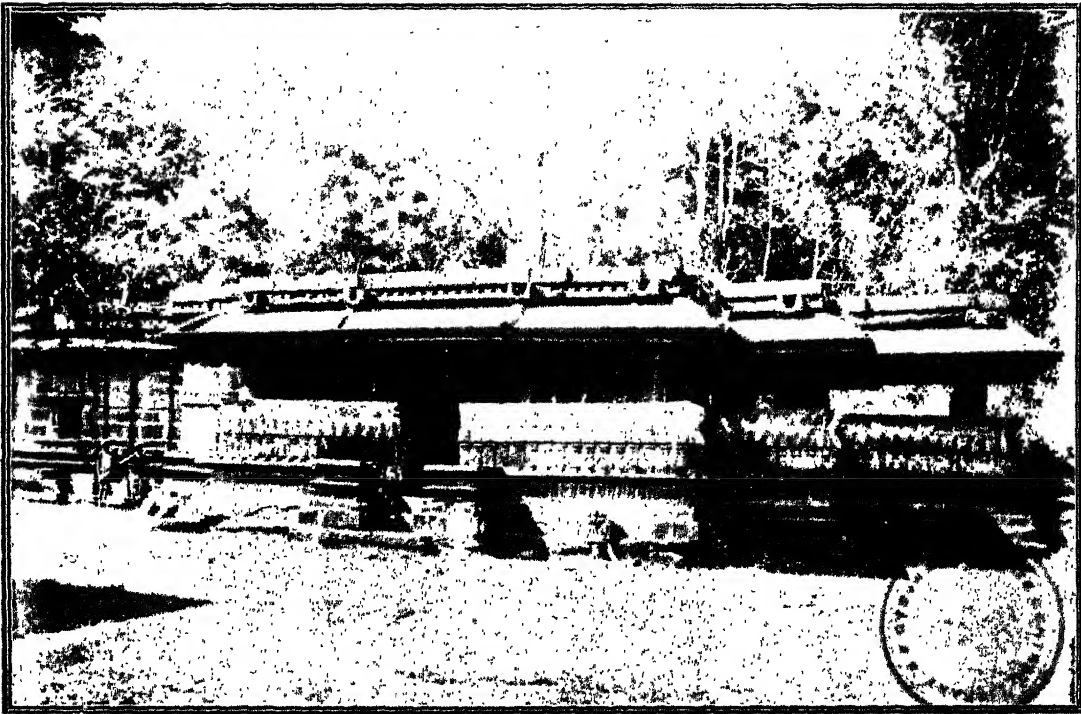
PART II.—MANUSCRIPTS.

(i) THE KANNADA LANGUAGE UNDER THE MAURYAS AND THE SATAVAHANAS.

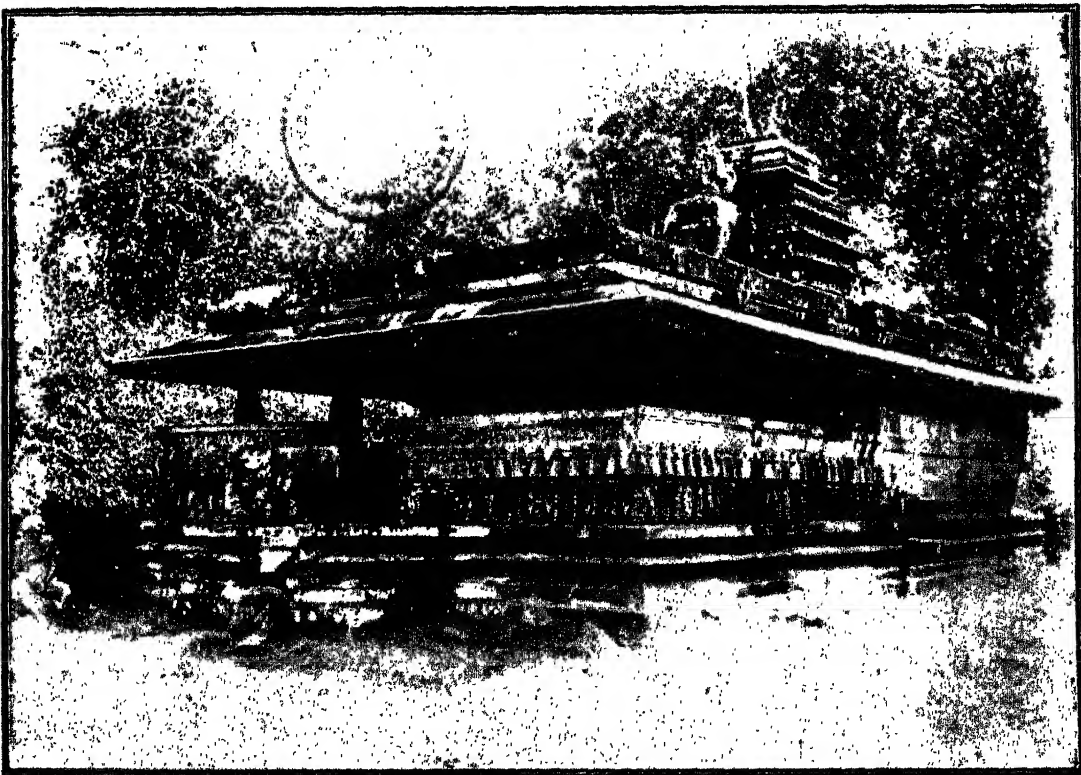
20. While speaking in his thirteenth edict of countries that came under the sphere of his conquest by the Law of Piety, Aśôka mentions the territories of the Chôlas, and the Pândyas and of Ceylon as 'neighbouring realms' and those of the Yônas and Kâmbhôjas, the Bhôjas and the Pitinikas, and the Ândhras and the Pulindas as forming part of his own dominions. In edict II he mentions Satiyaputras, and Kêralaputras along with the Chôlas and Pândyas. From this it follows that the Chôlas, the Pândyas, the Satiyaputras and the Kêralaputras were practically under independent rulers and that the Ândhras were under Aśôka. It is to be noted that it is rather the people than dynasties of kings that are denoted by the words, Chôlas, Pândyas, the Kêralaputras and the Ândhras. Though the people designated by the term Satiyaputras are not satisfactorily identified, there is no doubt left regarding the meaning of the other terms. The name Chôla is even now given to the people inhabiting the Tanjur and Trichinopoly districts. The people of Madura and its neighbourhood are called the Pândyas. Kêrala is the name applied to the people of Travancore and Cochin. The people of Telugu districts are known as the Ândhras.

21. There can be no doubt that the Chôḷas, the Pāṇḍyas and the Kēraḷas had their own rulers speaking in their own language and that the Court language was Tamil. It may be presumed that the Āndhras were under a Viceroy appointed by Aśôka and many of the important Offices in the Āndhra Government were held by men deputed from Pâtaliputra, the capital of Aśôka. It can be safely inferred from the edicts of Aśôka engraved on rocks at Brahmagiri and at Jaṭiṅgi Râmêśvara hill in the district of Chitaldrug that what is later called the Karnâṭa country was like the Āndhra territory under a Viceroy appointed by Aśôka and that most of the important offices under the Viceroy were held by men hailing from Pâtaliputra. According to the Kavirâjamârḡa (Chapter I, Verse 36) the Karnâṭa Country extended from the Kâveri to the Gôdâvari. Even now the people inhabiting the strip of the land in the west stretching from the source of Kâveri to as far as Kolhapur speak the Kannaḍa language. Under the Châluḡyas the sphere of the Karnâṭa rule extended as far as Nâsik or the Gôdâvari. From this it is clear that intercourse between the Āndhras and the Karnâṭas was far easier than between the Tamils and the Telugus or the Karnâṭas. It is not known whether there were two Viceroys, one in the Āndhra land and the other in the Karnâṭa land or whether there was a single Viceroy administering both the provinces. Seeing the vast area of the two provinces, it may be presumed that each province had its own Viceroy.

22. There can be no doubt that all the officers forming the government from the Viceroy downwards either in the Āndhra province or in the Karnāṭa Province spoke in Prakrit and that with a view to make the administration of the countries easy or rather practicable Prakrit was made the court or official language in both the provinces. This is the case with all conquerors who speak a language different from that of the conquered. It can not possibly be otherwise. With a view to make the people understand the official language, they must have established schools to teach their language. The publication of Asoka's edicts in Prakrit in Brahmanic and as Jains in Jain script and in all the main central places of the Karnāṭa and Āndhra provinces, as well as in the Kāvās, is a clear indication that the conquerors of these provinces were not Brahmins, but persons of a different race and that they were not of the same language as the people of the provinces. The fact that the inscriptions in the Karnāṭa and Āndhra provinces are in Prakrit and not in Sanskrit is also a clear indication that the conquerors of these provinces were not Brahmins, but persons of a different race and that they were not of the same language as the people of the provinces.



EAST VIEW OF MALLIKARJUNA TEMPLE, NADKALASI.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, NADKALASI.

or schools. The absence of any such edicts in the countries of the Chôlas, the Pândyas, and the Kêraḷas which are all spoken of in other edicts as being friendly confirms the presumption that the Tamils and the Kêraḷas could not understand Prâkrit.

23. Even later, during the rule of the Śātavâhanas and the Chutus or Nâgas who succeeded the Mauryas one after another in the Karnâṭa and Āndhra lands, Prâkrit seems to have continued to be the official language. This view is supported by Śātakarni's inscription in Prâkrit, No. 263 in Maḷavalli, Shikaripur taluk, (*E. C.* VII) and by Chandra Śāta's inscription in Prâkrit in Koḍavolu in the Gôdâvari district, and by Sivasvâti's inscription in the same language in Amarâvati on the lower course of the Kṛishṇa. All these inscriptions are accepted to be not later than the beginning of the third century A.D. As the inscription (No. 264 Maḷavalli, Shikaripur taluk) of Sivavarma of the Kādamba dynasty which succeeded the Śātakarnis in Mysore is also in Prâkrit, it may be reasonably inferred that Prâkrit continued as the official language in the Karnâṭa land till the end of the fourth century A.D. In the sixth century Kannaḍa seems to have become the court language under the Châlukyas, most of whose inscriptions are recorded in the Kannaḍa language. This Kannaḍa language of the sixth century may be presumed to have little differed from the language found in the Kavirâjamârṅga of Nṛipatunga, a work of the 9th century A.D. abounding in Sanskrit and Prâkrit words.

24. Little or nothing is known of the state of the Kannaḍa language during the 800 years from B.C. 300 down to A.D. 500. Nor is it known whether both Telugu and Kannaḍa languages were much differentiated from Tamil, their sister-language. As pronouns, words in domestic use and most of the roots are exactly alike, these three languages together with Malayâlam form a single family, the Dravidian family of languages. If there had been a difference at all between the Āndhra and Karnâṭa languages, that difference may be presumed to have been not more than the difference that exists between Dharwar Kannaḍa and Mysore Kannaḍa now, for the distance of the Tamil country from Kannaḍa or Telugu country is not greater than that between Mysore and Dharwar. What marks off Dharwar Kannaḍa from Mysore Kannaḍa lies in accentuation and a few local words and local changes in the usage of words.

25. If this assumption were true, the marked difference between Kannaḍa or Telugu on the one hand and Tamil on the other hand would have to be accounted for by supposing that the differentiation of these languages occurred during the eight or nine hundred years from B.C. 300 to A.D. 500 or 600. The causes of their differentiation are (1) the political separation of these languages from each other and (2) the study by the people of a foreign language neglecting their own Dravidian tongue under foreign rule. That migration of a people from their central home to distant climes brings about such morphological and phonological changes in kindred languages as make it hard to recognise their mutual affinity, is a philological principle acceptable to all. Such is the case with the Greek, Latin, Celtic, Iranian, and Vedic languages belonging to the Indo-Aryan family. But in the case of the Dravidian languages in question there is no migration of the people to distant lands. Hence their separation is only a disassociation from each other due to political causes. There is no evidence to say that such political separation affected the Dravidian languages even before the Mauryan period. Hence it may be concluded that the four Dravidian languages of Southern India had been differentiated in the course of the nine hundred years from B.C. 300 to A.D. 600.

26. As no literary or religious work written before the Mauryan period in the parent language of these four sister languages is forthcoming, it follows that before their political separation the Dravidians had cultivated no literary taste so as to versify

their religious or literary ideas just as the Buddhists and the Jains did in Pāli and Prākṛit tongues which are the sources of the Bengālī, Mahrāṭī and other languages of Northern India. Nor do the Telugu or Kannaḍa people appear till 8 or 9 hundred years after their political separation from the Tamils, *viz.*, the Chôlas and the Pāṇḍyas, to have begun to compose their literary or religious works. Nor can the Tamils be expected to have had any popular literary work among them before their political separation from their brethren, the Telugus and the Kannaḍigas. It may be presumed that the dawning of literary culture among them was due to the influence which the Mauryan conquest of a portion of Southern India must have necessarily exerted upon them; for, their Sangam period is evidently coeval with the introduction of writing in Southern India. As Telugu, Kannaḍa, Grantha, Tamil and other South Indian scripts have been, according to the unfailing evidence of Epigraphy, derived from or have evolved out of the Brāhmi script, it follows that a century or two after the Mauryan conquest of a part of Southern India the art of writing came into use among the Tamils. Had there been any writing in the Dekhan before the Mauryan conquest, the Telugus and the Kannaḍigas would not have neglected it till they were taught the Brāhmi script, out of which the Telugu and Kannaḍa alphabets which are quite similar to each other have unmistakably evolved.

27. Just as the common literary culture of the Iranians and the Vedic Aryans gave rise to the Zend Avestha among the former and to the Vedas among the latter after the separation of the two branches from each other, so, if there had been a common literary culture among the Dravīḍians before their political division and separation it would not have failed to stimulate the literary activity of the Telugu and other three branches of the Dravīḍians. As no literary activity of any kind has been found either among the Telugus or among the Karnāṭa people till the sixth century A.D., it follows that the Tamilians, their neighbours, had developed no literary taste for a long time after their political separation.

28. There can be no doubt that after the political isolation of the Telugu and Karnāṭa provinces from the Tamil land, the two languages began to develop their phonetic and morphological changes. It is a fact that like Tamil the early Telugu and Kannaḍa languages required no more than thirty distinct alphabetical characters to represent their vowels and consonants. At their early stage, the two languages had no such vowel sounds as *r*, *l*, and the *anusvara*, and such consonants as the second, the third, and the fourth of each of the five *Vargas*, and neither *ksha* nor *jna* sounds. These additional sounds properly belong to the Prākṛit and Sanskrit languages. The importation of foreign words into these languages led to the inclusion of these additional characters in the Telugu and Kannaḍa alphabets. Unlike the Tamil language, both the Telugu and Kannaḍa tongues contain a large number of what are called *Tatsama* and *Tadbhava* words. The *Tatsamas* are purely Sanskrit words while the *Tadbhavas*, though regarded as popular corruptions of Sanskrit words, are really Prākṛit words, imported into these languages when Prākṛit was current as an official language in the two provinces. When however Prākṛit ceased to be the official language in the two countries about the sixth century A.D. the flow of the so called *Tadbhava* words into the vocabulary of these languages ceased at once. It was a time when the study of Brahman and Jaina religions and philosophies and their *Atankarasastra* began to engage the earnest attention of the people. Early in the ninth century Nripaṭṭana translated or rather paraphrased Pāṇini's *Kaṣyapa's* *Atankarasastra* and called the work *Kaṣyapa's* *Atankarasastra* and the work *Kaṣyapa's* *Atankarasastra* into Kannaḍa. This work is now known as *Kaṣyapa's* *Atankarasastra* and is written in Kannaḍa script. It is a very valuable work and is a good specimen of the Kannaḍa language of the ninth century.



FIGURE OF UMAMAHESVARA, NADKALASI.



FIGURES OF SALA AND BULL, NADKALASI TEMPLES.

A.D. 600 or 650 when the languages of the people in the two provinces became a mixture of Prākṛit and Draviḍian words. The second period extends from about A.D. 600 up to the present day and is marked by extensive literary works abounding in Tatsamas or Sanskrit words.

29. It has however been usual with Kannada Grammarians to take the word Tadbhava in the sense of words taken from Sanskrit with some modification. The word Tāṇam for example is regarded as having been derived from Sanskrit Sthāna, omitting the initial *s* and changing the Mahapṛana *tha* to *ta* and the dental *na* to palatal *na*. If this process were accepted as a satisfactory explanation of the origin of Tadbhavas in the Kannada language, it would presuppose the currency of the Sanskrit language prior to the formation of Tadbhavas in the Karnāṭa and Telugu territories. But there is no reliable evidence to show that there was a political, commercial or literary colony of Sanskrit-speaking people anywhere in these countries. Even if its existence be presumed, it would not prove the currency of the Sanskrit tongue among the people and the formation of Tadbhava words.

30. There is reason to believe that long before the word Tadbhava came into use in Kannada literary works, it was in use in a different sense in Sanskrit. While Kannada scholars take it to mean words derived from Sanskrit with some modification for use in the Kannada language, Sanskrit writers used it in the sense of Pāli or Prākṛit words derived from Sanskrit with some phonological and morphological changes. Speaking of various languages current in his time Daṇḍi says in verses 32-37 in the first chapter of his Kāvyaḍarśa as follows:—

“ The language in which literary works are written is of four kinds : Sanskrita, Prākṛita, Apabhraṃśa, and miśra (mixed). Sages of yore have called the divine language Sanskrita. Prākṛita has various forms known as Tadbhava, Tatsama, Dēśī and the like. Saurasēni, Gaudī, Lāṭī, and a variety of Lāṭī go by the name of Prākṛita. The dialect of the Ābhīras is called Apabhraṃśa in literary works. But in the Śāstras, languages other than Sanskrit are called Apabhraṃśa in general ”.

31. According to Philologists, Prākṛit was an old dialect and was current among the Aryan people side by side with the Vedic language and later with Sanskrit as well. While the educated used the word Sthāna in the sense of a place the uneducated pronounced it as tāna, the change of syllables being involuntary and due to various causes. The same is the case with words such as dhamma for dharma, kabha for kāvya, āgasa for ākāśa and the like. But ancient writers like Daṇḍi who had no knowledge of linguistic history presumed that Prākṛit was an artificial language manufactured for the people. They had no idea of the impossibility of such a creation. That languages are evolved but not created, is a modern discovery unknown to ancient writers. Hence they regarded words with morphological change as Tadbhava and others with no change as Tatsama. Since the changes in the Tadbhava words followed some rules as explained in Prākṛit Grammars, a great number of Tadbhava words could be formed according to grammatical rules. According to these Grammarians, rules came first and words later. But according to philological principles, the reverse is the truth. As the science of philology was unknown to ancient Sanskrit Grammarians they regarded Sanskrit as the source of Prākṛit and other dialects.

32. Kannada grammarians also seem to have shared the views of Sanskrit Grammarians regarding the origin and growth of languages. Nripatunga (9th century A.D.) for example has based his Kavirājamārga on Daṇḍi's Kāvyaḍarśa and has used the same technical terms as are found in the Kāvyaḍarśa. In verse 53 of the second chapter of the Kavirājamārga, he says that he will illustrate the Kāvyaḡuṇas in verses 54-58. The Kāvyaḡuṇas referred to here are the same as

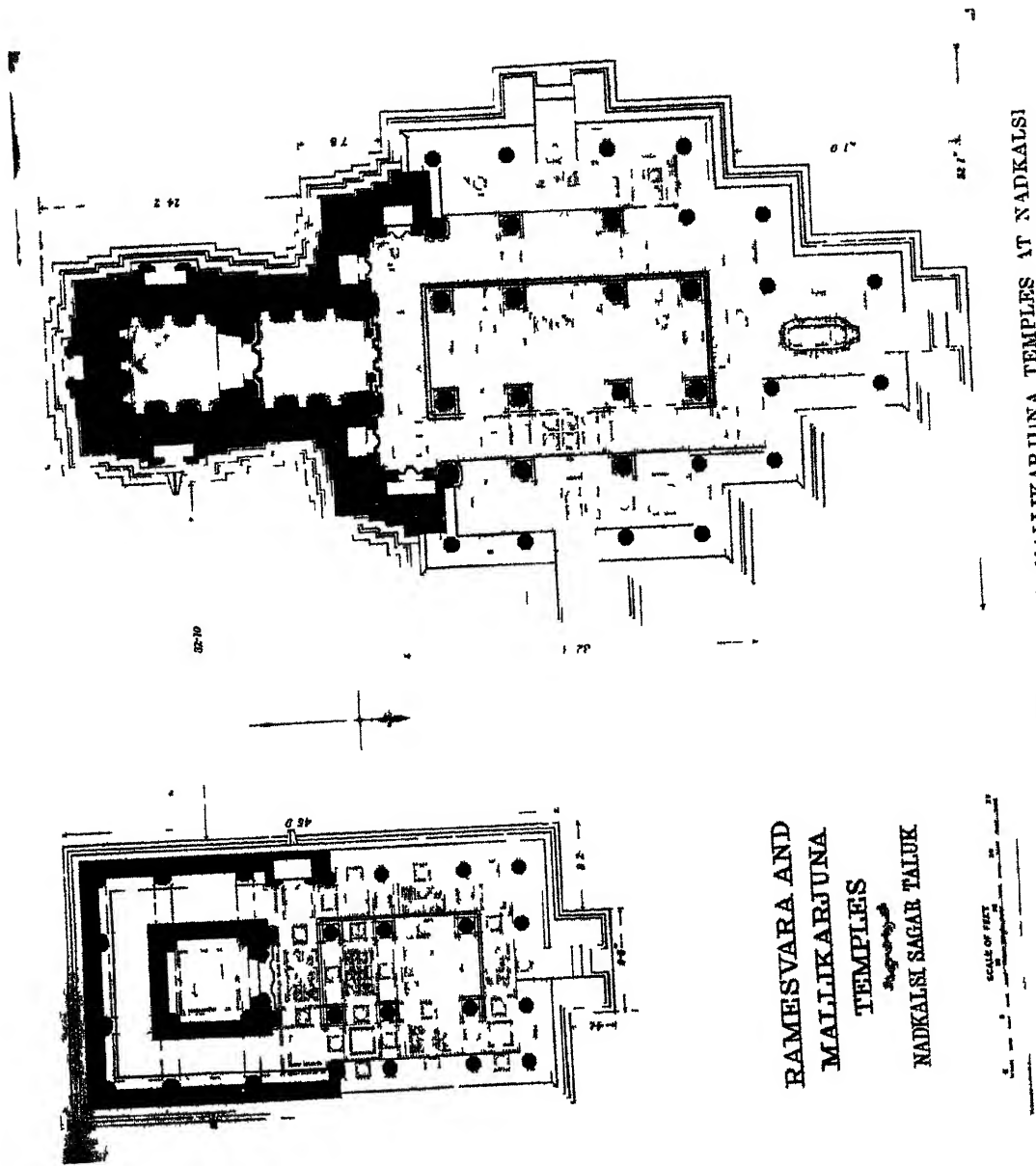
those mentioned by Dandī There can be no doubt that the word Tadbhava has also been taken from the Kāvyaśāstra in which it is used in the sense of a Prākṛit word originally derived from Sanskrit It is likely that Nṛpatunga has used the word in the same sense, i.e., Prākṛit word If so, it follows that the so called Tadbhava words found in the vocabulary of the Kannada language are Prākṛit words and that they crept into the vocabulary of the Kannada language when Prākṛit was current as the official language in the Karnāṭa country under the Mauryas, Śātavāhanas, Chutus, and the early Kadambas But later Kannada writers seem to have used the word Tadbhava in its etymological sense and believed that the Tadbhava words were directly taken from Sanskrit with such modifications as characterise them. But as already pointed out Sanskrit was never current as a spoken language among the Kannadigas and that accordingly there was no chance of Sanskrit words creeping into Kannada vocabulary with or without modification. Hence it follows that the earliest Tadbhava and Tat-sama words found in the Kannada language are words borrowed from Prākṛit which, as pointed above, was current as official language in the Karnāṭa and Telugu countries.

33 The following Prākṛit words taken from Āndhra inscriptions of Nasik* and from the inscriptions of Chutukūṭānanda Śātakarni and of the Kadamba king Sivavarman at Malavalli in Śhikaripur taluk, Mysore State, are exactly identical with the so called Tadbhava words found in the early Kannada language and as such they will not fail to corroborate the view that the so-called Tadbhavas are words directly taken from Prākṛit and not words taken from Sanskrit with some modification :—

Prākṛit	Sanskrit equivalent
Putra	Putra
Sri	Śrī
Samvachara	Samvatsara
Bitiya	Dvītiya
Śāsana	Śāsana
Dēsakāla	Dēsakāla
Yasa or jasa	Yasas
Vanna or Banna	Varna
Purisa	Puruṣa
Bamhana	Brāhmaṇa
Tēja	Tējas
Tapa	Tapas
Sachcha	Satya

As in Nasik No 18 Śātakarni is stated to have been the lord of the Sahya and the Malaya mountains among others, it follows that his dominion extended as far as Coorg where the Sahya is situated and that Prākṛit, the king's language was current in the Karnāṭa country.

34. It may therefore be concluded that during the 800 years from B.C. 250 to A.D. 550, Prākṛit, the spoken language of the Śātavāhanas and their successors, the Chutus and the Kadambas, was the court language in the Karnāṭa country and that during this period a number of Prākṛit words called Tadbhavas found their entry in Kannada, the vernacular of the Karnāṭa country. When in the latter part of the 6th century Kannada was made the official language under the Chalukyas, Kannada continued to borrow from Sanskrit more and more words in accordance with the times. Later...



Mysore Archaeological Survey

(II) THE SRINGERI MATH AND ITS GURUS.

35. *Guruvamśamahākāvya* or History of successive teachers of Śringēri Math is a biographical work in verse in Sanskrit composed by Lakṣmaṇaśāstri, son of Viśveśvaraśāstri under the orders of Sachchidānandabhārati, disciple of Nṛsiṃhabhārati. As the author mentions the names of Chennammāji and Somaśekhara Nāyak and as no mention is made of either Haiderali or of Vīrammāji, the last of the Keladi rulers, it follows that the author was the contemporary of Somaśekhara II (1714-1739) of Keladi, when Sachchidānandabhārati, (1705-1741) disciple of Narasimhabhārati, adorned the pontifical seat at Śringēri. Lakṣmaṇaśāstri, the author of the work seems to have been a very good Sanskrit scholar and as he composed the work under the orders of Sachchidānandabhārati, it may be reasonably presumed that he faithfully copied all available traditional information about the successive teachers of Śringēri. But though the information recorded by him about the earlier gurus is purely legendary and cannot be relied upon, his narration of the story of later gurus contemporary with the chiefs of Keladi seems to contain some reliable historical events. Accordingly an attempt is made here to critically examine the work and give a summary of the information furnished in it.

36. The author begins with Sankarāchārya, the accredited founder of the Śringēri Math. With a view to put down immoral and unmoral sectarian customs and establish the truth preached in the Upanishads, Śiva is said to have taken the form of Sankara and been born as the son of Śivaguru at Kālāti in Kēraḷa. Sankara's horoscope, given in this work, is almost similar to that recorded in Mādhavāchārya's Sankara Vijaya: the sun is placed in Aries, Jupiter in Cancer, Saturn in Libra and Mars in Capricorn. While according to Sankaravijaya the moon was in the constellation of Ārdra, the *Guruvamśamahākāvya* places the moon in Cancer along with Jupiter. According to Swamikannu Pillai's Ephemeris A.D. 805 is a year which satisfies Sankara's horoscope. After completing his education, he is said to have met with Rājaśekhara and commended his three dramas in Sanskrit. He embraced Sannyāsāśrama under Govindāchārya. Having commented upon the Brahmasūtras of Bādarāyana he is said to have proceeded to Badari and showed his commentary to Bādarāyana known also as Vyāsa. Sankara's first disciple was Padmapāda and his second disciple was Maṇḍana known as Surēśvara later on. As Sankara is said to have debated with the wife of Maṇḍana known also by the name Viśvarūpa, and defeated her, it may be presumed that women were highly educated in those days and that they were able to carry on disputation even on abstruse philosophical subjects. The contention that Maṇḍana and Surēśvara are quite different personages is not satisfactorily proved. Sankara returned from Badari to see his dying mother. When the Nambūdri Brāhmins of Kerala, to whose sect Sankarāchārya belonged refused to attend the funerals of his mother, he is said to have uttered a curse against them that no Brahman ascetic should receive food from the Nambūdris, that the Nambūdris should cremate their dead in the premises of their houses and that the Nambūdri sect should be degraded from the high status of the Brāhmins. This curse seems to be a later invention to explain the peculiar customs of the Nambūdris, it being implied that Sankarāchārya followed the customs of the Southern India Brāhmins renouncing those of his own sect. As there was no king known as Rājaśekhara in Travancore at the time, it cannot be believed that when Sankarāchārya heard of the loss of the king's three dramas which he heard read before him in his younger days, he recited them from memory and restored them.

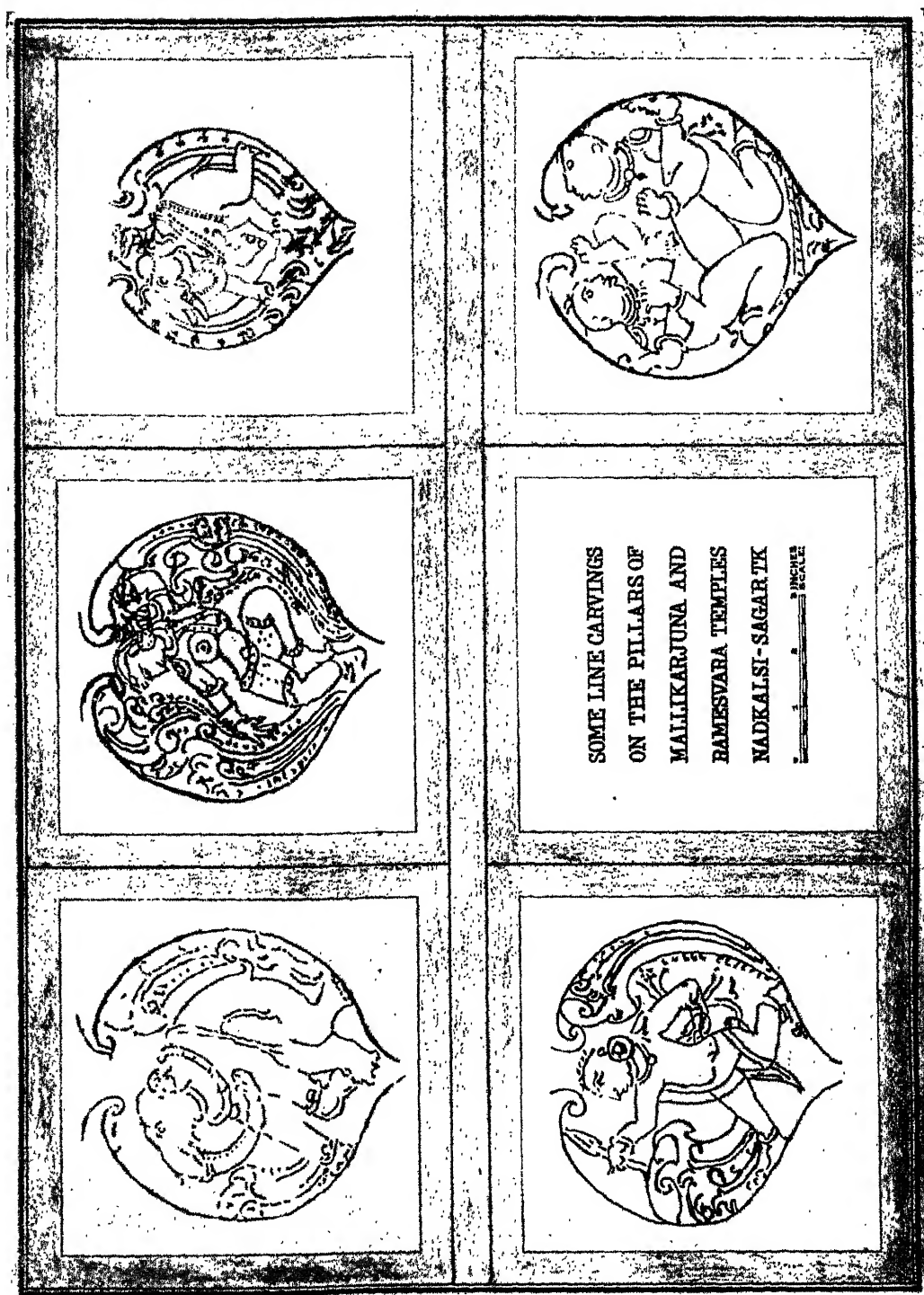
37. With his two disciples Sankara went on a pilgrimage to Madhyārjuna, Ananta-

and Trôtaka followed him. Having recovered from fistula, he continued his pilgrimage and passed through Gôkarna, Śrîśaila and Jagannâtha to Benares. The author says that he set up five maṭhs and mentions the name of Śringêri, Kânci, Badari, Kâśi, and Jagannâtha. He is said to have proceeded to Kashmir and conquered the goddess of learning in disputation and pleased her by his poetical skill even in the composition of erotics. At his request the goddess is said to have followed him and taken her permanent abode at Śringêri. As instructed by him Surêśvara stayed in the Maṭh at Śringêri and Padmapâda in Pûri-Jagannâth. Trôtaka is said to have taken care of the Maṭh in the North (Badari) and Hastâmalaka in the West (?)

38. Surêśvara was followed by Bôdhaghana, his disciple at Śringêri. The latter was succeeded by Jnânaghana whose successor was Jnânôttama. Next came Jnânagiri who was followed by Simhagiri. Then came Íśvaratîrtha and Narasimhatîrtha one after the other. The latter was succeeded by Vidyâtîrtha known also as Vidyâśankara, learned in all the śâstrâs and expert in Tantra and Mantra.

39. Meanwhile the younger of the two sons of a poor learned Brâhman in Varâṅgal had no taste for worldly pleasures and proceeding on a tour of pilgrimage through many sacred places of India to Sringeri embraced asceticism under Vidyâśankara. He was given the name of Bhâratikṛishṇatîrtha and succeeded his guru on the latter's demise. A few years afterwards his elder brother became very anxious to know his whereabouts and going in search of him from place to place came at last to Sringeri and saw him living the life of a Sannyâsi. Vidyâśankara admired his learning and having initiated him in the Sannyâsa order named him as Vidyâranya. Vidyâranya showed his works, especially his Vêdabhâshya to Vidyâśankara who commended it and advised him to obtain the opinion of distinguished Pandits in different places in India. Accordingly taking the Bhâshya with him he went to Benares and other places and got their approval of the work. That Vidyâranya met a Brahmarâkshasa near the Vindhya hills and that following the instructions given him by Vyâsa in Benares he returned to Hampe and caused the Brâhman to obtain release from Râkshasa nature, is a story in the work apparently to magnify Vidyâranya's intellectual and spiritual works. There seems to be nothing incredible in a second story narrated of him in the work. He was a little dull and following the advice of a woman who prevented him from committing suicide for the sake of his dullness he continued to worship the goddess of learning and became a very learned man.

40. At this time Sangama, a descendant of the Yadu family was the king of Hampe and its neighbouring land. He had five sons named Harihara, Kampa, Bukka, Māra, and Muddapa. Harihara and Bukka were employed by Vīrarudra, king of Varāṅgal as his financial officers. When Vīrarudra and his successor Rāmanātha were successively dethroned and driven out by the Sultan of Delhi, both Harihara and Bukka were captured and imprisoned in the castle of the Cavalry commander of the Sultan. Though they effected their escape, they were recaptured and placed before the Sultan. Pleased with their valour, he released them and permitted them to rule over the Dekhan. After crossing the Kṛishṇā, they had however to encounter Ballāla in battle and having been defeated by him, they fled for safety. Having again gathered their scattered force, they succeeded in reaching Hampe. After seeing Vidyāraṇya there and receiving his blessings, they led their army against Ballāla and having conquered him, established their sovereignty over the Dekhan.



they aspired for from a son of their own. This they did and that is how a number of works written by Vidyâranya, are even now known as Mâdhaviya and Sâyaniya (Mâdhava's and Sâyana's).

42. Following the advice of Vidyâranya, Harihara and Bukka strengthened their army and routed out Hoysala Ballâla in battle and built a new city under the name Vijayanagara. The date on which the foundation of the city was laid is stated in a verse as follows :—

“When there have elapsed the years measured by 1258 (Nâga-ishu-arka) in the Saka era, in the year Dhâtri, in the month of Vaisâkha, in the bright fortnight, on Sunday the 7th lunar day with the constellation Bharani, Vidyâranya laid the foundation of the city of Vijayanagara”.

There is however some error in the date given here. The week day does not agree with the Tithi, nor does the Nakshatra.

The city is said to measure two Yojanas both in breadth and length.

43. On the occasion of crowning Harihara in the new Capital Vidyâranya caused the king to make a number of land and money grants to learned men. To replenish the treasury of the Kingdom Vidyâranya is said to have caused by the power of his penance an abundant shower of gold from heaven. Harihara's son who appeared to be dumb gained his power of speech through Vidyâranya's charms. Having gone to Kâsî for a second time Vidyâranya is said to have established two Math's. At his suggestion Harihara made rich land grants to Sringeri Math and sent the information to Sringeri through Mârappa. Vidyâranya is also said to have cured Bukka of a deadly disease from which he was suffering. It is on this occasion that Vidyâsankara temple was constructed at Sringeri. A letter was sent to Vidyâranya in Kâsî requesting him to return to Sringeri. Meanwhile Bhâratikrishnatîrtha died and Vidyâranya succeeded him. At the same time Bukka also died at Vijayanagar and Vidyâranya arrived here and crowned Harihara II, son of Bukka.

44. In addition to the rich land-endowments given to the Sringeri Math, Vidyâranya is said to have secured for the Math a number of Birudas (honours and titles) from the emperor of Vijayanagar. The list of Birudas is as follows :—

- | | |
|---|--|
| 1. An umbrella named Mahâchakra. | 14. Two white conch shells. |
| 2. Śankha, big conch shell. | 15. A pair of day-torches. |
| 3. Chakra, a discus | 16. Makara-tôrana An arch shaped like Makara, a sea monster, signifying the honour due to the preceptor of an emperor. |
| 4. Two Châmaras, Chowrie fans. | 17. Jagujjampi, a big umbrella. |
| 5. Kartari, a staff with its top shaped like scissors. | 18. A pair of Meghâṭambaras, two umbrellas so called. |
| 6. A pair of Sûryapânas (?) | 19. Patâka, a flag. |
| 7. A pair of white umbrellas. | 20. Ândolikâ, a Palanquin. |
| 8. A Dundubhi, a drum. | 21. Simhâsana. A seat so called. |
| 9. A Jayaghantâ, Victory bell | 22. Pâduka, two wooden slippers in-laid with gems. |
| 10. Two drums called the sun and the moon. | |
| 11. Chakra, a drum so-called. | |
| 12. A Damaruga, a small drum. | |
| 13. A pair of Meghâmbara, two pieces of cloth as blue as a cloud. | |

45. After receiving these honours Vidyâranya returned to Sringeri accompanied by Harihara II. A temple to Bhâratikrishnatîrtha was built and two Agrahâras called Srîngapura and Vidyâranyapura respectively were also constructed and given to learned Brâhman's together with Vrittis or agricultural lands for living.

46. Vidyâranya was succeeded by Chandrasêkhara-bhârati who was followed by Nrisimhabhârati. Then came Purushôttamabhârati who was greatly honoured

by Bukka II of Vijayanagar (1405-1406) and who built temples to Chandraśekhara and Nrisimhabhāratis.

47. Purushōttamabharati's disciple was Sankarabhārati. They were both honoured by Rāmadevarāya of Vijayanagar (1406-1416). Sankarabhārati's disciples were Chandraśekharaabhārati and Nrisimhabhārati, both of whom appeared as if they were the sons of Śiva himself.

48. The text here is not clear as to whether these two persons successively followed Sankarabhārati on the pontifical seat at Sringeri and whether Rāmachandraabhārati succeeded Nrisimhabhārati or Sankarabhārati. Rāmachandraabhārati was succeeded by Nṛsimhabhārati. Both Rāmachandra and Nṛsimha were greatly honoured by Praudhadēvarāya (1414-1446) and Virūpāksha (1467-1478). Then came Dviguṇa Nrisimhabhārati who was greatly respected by Mallikārjuna (1446-1467) and also Rāmadēva. He was followed by Abhinava Nṛsimhabharati who was greatly revered by Virūpāksha (1467-1478). Venkatappa Nāyak of Ikkeri (1582-1629) presented him with his own green flag as a badge of honour. His commentary on the Śivagīta is a learned work. He was an expert in Tantras and Mantras. He selected a boy of foreign country as his disciple under the name Sachchidānandabhārati.

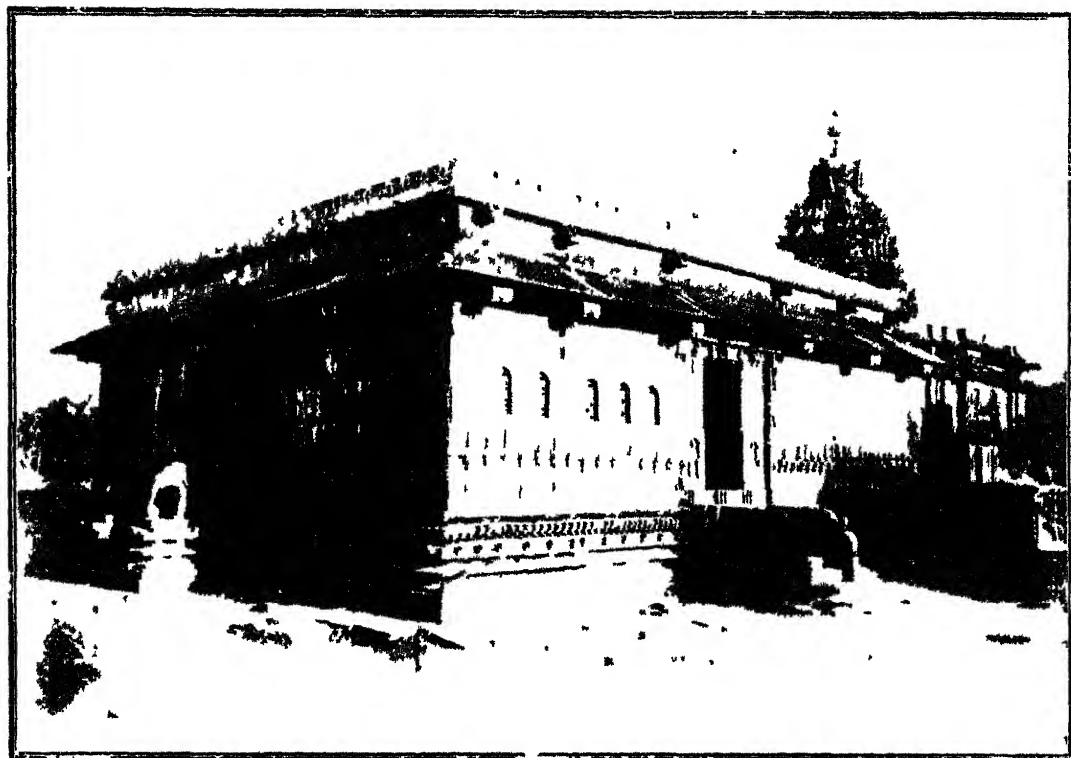
49. At the invitation of Venkaṭappanāyak of Ikkēri, both Abhinava Nṛsimhabhārati and Sachchidānandabhārati went to Ikkēri. Sachchidānandabhārati made discourses in Tarka, Mīmāṃsa, and Vedānta in the Court of Venkata, and was admired for his learning by the Court Pandits. Spending a few days in Ikkēri and Sāgara, the Guru with his disciple returned to Sringeri. After the demise of Abhinavanṛsimhabhārati, Sachchidānandabhārati succeeded him. At the request of Venkaṭappa Nāyak, the Guru proceeded to Ikkēri and Kolūru where he worshipped Goddess Mūkāmbā.

50. Venkatappa was succeeded by Virabhadranāyak (1629-45). The chief of Kalaśa by name Bhairava who was waiting for an opportunity to recover his territory seized by Venkatappa now invaded the territory of the Keladi State and took possession of some part of Keladi territory measuring six yojanas (24 miles), Sringeri being situated within it. Bhairava sent some of his officers to fetch Sachchidānandabhārati to Kalaśa, his capital. Without fearing him the guru went to Kalaśa and was lodged in a tent on the bank of the Tunga. After going through his usual daily religious duties the guru went to see Bhairava in his palace and having praised the good qualities of Virabhadranāyak, his enemy and having blessed Bhairava, boldly sat before the greedy chief. Intent on taking away the wealth of the Sringeri Math, Bhairava marshalled his brave warriors with drawn swords before the Guru. Sachchidānandabhārati showed no signs of fear and began to discourse on spiritual subjects in a grave and dignified tone. Thinking that the ascetic was no timid man to surrender the wealth of the Math to him, Bhairava presented the Guru with silk cloths and sent him back to Sringeri. No sooner had the Guru reached Sringeri than came Bhairava to Sringeri with his army. Having been frightened at the sudden arrival of the plunderer at Sringeri, most of the inhabitants left Sringeri for a neighbouring village for safety. Having won over the treasurer of the Math, Bhairava carried away the money of the Math. Having made a ditch round Sringeri as a protective measure against his enemy, Bhairava went before the Guru and fearing his spiritual powers returned to Kalaśa without making any attempt to pacify him. The army of Virabhadra followed Bhairava and surrounding Kalaśa interrupted the movements of Bhairava.

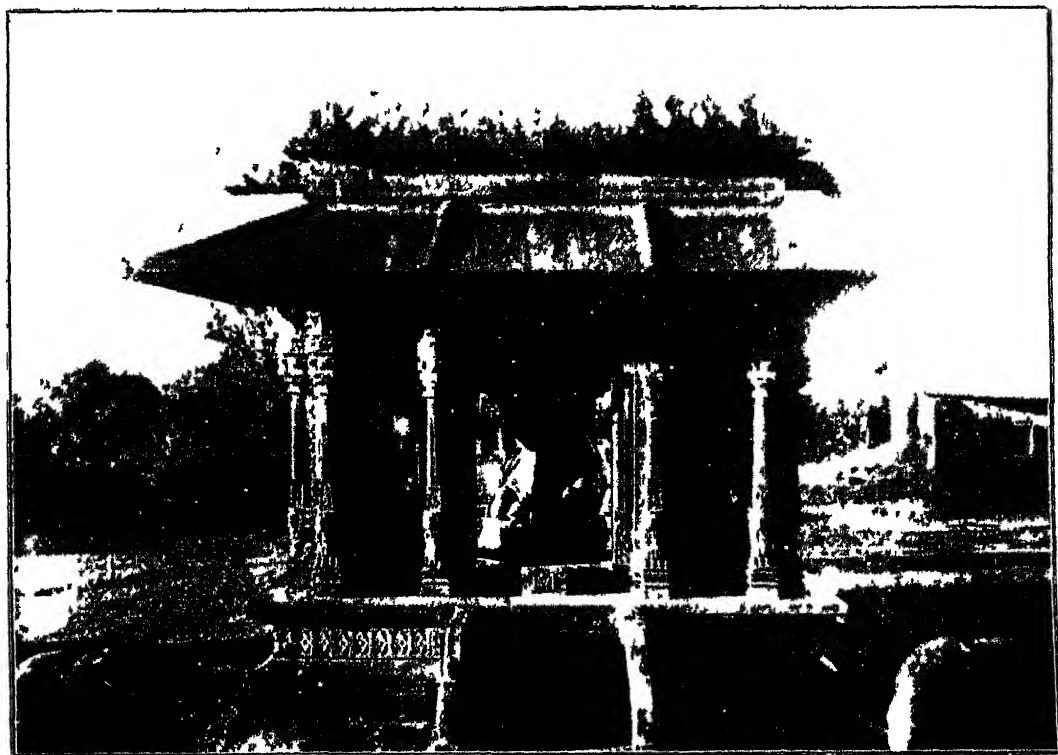
Virabhadra came to Tirthahalli

and Bhairava was standing

in front of him.



NORTH-WEST VIEW OF AGHORASVARA TEMPLE, IKKERI.



SOUTH VIEW OF NANDI MANTAPA, IKKERI.

Sachchidānandabhārati was about to leave the town for engaging himself in making penance elsewhere. Meanwhile Virabhadra sent a Pandit to tell the Guru that he was prepared to put down Bhairava and that there was no necessity for the Guru to leave the Maṭh. Accordingly the Guru sent blessings to Virabhadra and performed penance in the Maṭh for the king's victory. In the battle which ensued between them, Bhairava sustained a defeat and surrendered himself to Virabhadra who, pleased with his submission, allowed him to go back to his capital and keep peace. Hearing this the Guru was immensely pleased and narrated the stories of Bhārata and Rāmāyaṇa to Virabhadra. It is at this time that the Guru composed a Kāvya called Rāmachandramahodaya. But the Guru's peace was short-lived, for a few days after, Bhairava plundered the Maṭh for a second time and made the Guru "as emaciated as the crescent moon after the loss of his wealth". The Guru left the empty Maṭh and lived somewhere outside Sringeri. Hearing of this Virabhadra stationed some of his army on a mound near Sringeri to guard the town and persuaded the Guru to return to the Maṭh. Sringeri now became partly a military station and partly a sacred place of gods and saints. Having seen the gods and saints of the Maṭh and received the blessings of the Guru, Virabhadra returned to Ikkeri.

52. Enraged at this, Bhairava sent his army for a third time and besieged the town. The Commander of Virabhadra's army was a man of low character and having been bribed by Bhairava began to retreat before Bhairava's army. The inhabitants of Sringeri were very much frightened and appealed to the Guru for help. The author of the Guruvamśa-mahā-kāvya seriously narrates the story that the Guru saw in his dream that at his fervent prayer the Gods and Goddesses of the Maṭh attacked Bhairava's army and put it to flight and that as the Guru dreamt there was no army besieging the town the next day. The Guru is said to have composed in memory of the victory his three minor works called Guru-śataka, Minākshi-śataka and Kovidāśhṭaka and lived in peace for the rest of his time.

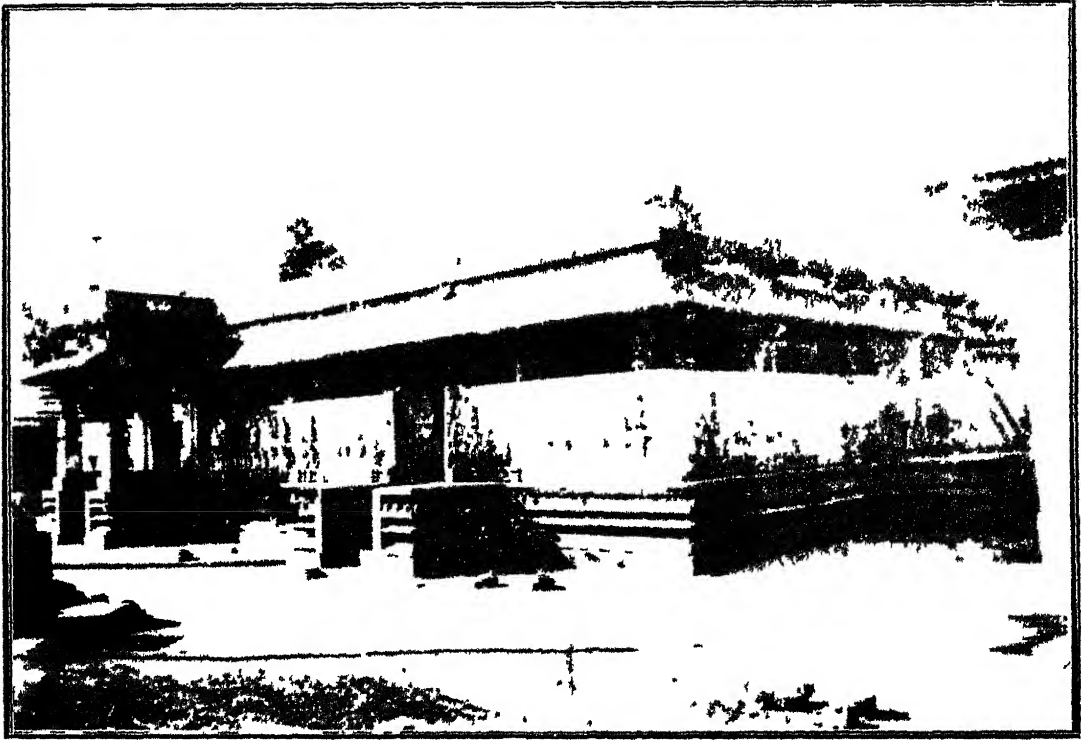
53. In Keladi, Virabhadra was succeeded by Sivappa Nāyak (1645-1660). He seemed to be indifferent towards the Sringeri Maṭh. Urged by his followers Sachchidānandabhārati proceeded though uninvited to Bidure, the capital of Sivappa, who however, received the Guru with due honours and sent him back to Sringeri highly pleased. The Guru built a temple in Sringeri and set up the Goddess Bhavyāmbikā. As one Narasimha-yōgi, the successor of Rāmachandramuni did not behave well towards the Sringeri Maṭh, he was driven out of Bidure and ordered to reside in a maṭh at Sangama. The lands and other properties of the Maṭh were handed over to Sringeri by Sivappa Nāyaka. After the demise of Sachchidānandabhārati, Nrisimhabhārati ascended the pontifical seat at Sringeri and at the invitation of Chennammāji (1671-1677) the widow of Sivappa Nāyak went to Bidure. Having stayed there a few days, he returned to Sringeri. During the great famine in the year Akshaya A.D. 1686, Nrisimhabhārati was so liberal as to feed daily more than a thousand people come to the Maṭh for relief. His successor was Sachchidānandabhārati and he was duly anointed as the Guru on the third lunar day of the dark half of Phālguna of the cyclic year, Pārthiva in Śaka 1627 corresponding to A.D. 1705 and was greatly honoured by Basava, Chennammāji's successor at Bidure (1697-1714). At the invitation of the Nāyak he also proceeded to Bidure and returned to Sringeri with honours. Sometime after this, the Guru proceeded on a pilgrimage to Subrahmanya where his procession with all honours is said to have been carried out in spite of the powerful opposition made by the followers of Madhvāchārya. The Guru bathed in the Kumārādhārā and worshipped Subrahmanya in the cyclic year Ānanda (A.D. 1734). From Subrahmanya he proceeded to Vêlāpura at the request of the Nāyak of that place and his

ministers. Then he went to Uppinangadi and Inavallipura (?) and from that place he passed through Kotîśvara and Honnâvâr to Gôkarna where the Guru took necessary measures to guard the wealth of his Math against a pirate chief, who failing in his attempt to steal the valuables of the Math, directed his attention to the wealthy inhabitants in Gôkarna and Udupi and carried away both their wealth and women.

54. From Gôkarna the Guru went through Manôjna-nârâyanapura to Sringeri. On his way to Sringeri he proceeded to Benkipur at the request of Hanuma, a Pâlyagâr chief at the place. From Benkipur he passed to Tarikere, the stronghold of another Pâlyagâr chief called Pattâbhirâma who presented the Guru with an elephant to carry the victory drum in addition to large sums of money. After reaching Sringeri and spending some time there Sachchidânandabhârati proceeded again to Gôkarna on the occasion of a solar eclipse. From Gôkarna he went to Bilige at the request of the Pâlyagâr Chief of that place. From Bilige he went to Banavasi and received from Sadâśiva, the chief of Banavasi, large sums of money as presentation to the Math. From Banavasi he returned to Keladi at the request of Vîrabhadra, the successor of Basava and paid visits to Sâgara, and Ikkêri. From Ikkêri he returned to Sringeri halting for a few days at Tirthahalli on his way back. Again at the request of Sômaśekharanâyak (1714-1739) Sachchidânandabhârati went to Bidure and was given a hearty reception by the Nâyak accompanied by his ministers and army. Having spent a few days there, he returned to Sringeri."

55. Such is the brief biographical sketch of the successive Gurus of Sringeri given by Lakshmanaśâstri in his Guruvamśaparamparâ. It is to be noted how the life of the Gurus of the Sringeri Math had taken quite a different turn with Bhârati Krishna Tirtha under the influence of Vidyâranya. From Surêśvarâchârya onwards down to Vidyâśankara, the chief avocation of the Gurus was learning, spread of learning and penance. They had no Jahagirs or land-endowments to manage, no rituals to observe except self-realisation and no tours to make with elephants, camels, palanquins, flags and other paraphernalia of titles, honours. With the arrival of Vidyâranya at Sringeri everything changed. With the money and materials secured by Vidyâranya for the Math, Bhârati Krishnatîrtha caused the temples of Śârada and Vidyâśankara to be constructed. Besides the daily worship of the Gods, Goddesses, and saints, special worship on the occasions of Navarâtra in September and October, Śivarâtre in February and other religious festivals on other occasions began to be performed and such performances required the expenditure of large sums of money. With a view to meet the expenditure of money necessary for worship and for feeding crowds of Brâhmins gathered from all quarters on the festive occasions, Vidyâranya succeeded in getting from the Emperors of Vijayanagar for the math rich land-endowments. With a view to impress the people with the importance of the Math, he succeeded in getting also from the emperors of Vijayanagar various kinds of honours unknown to any Math till then.

56. Thus instead of remaining a calm centre of study, contemplation, and penance as it was before, the Math became a small state with officers to collect its revenue and spend it, with priests to carry on the daily and special worship and with a huge body of servants to take care of the honours of the Math. The Gurus from Vidyâranya onwards seem to have been termed Râja-hamsas or royal saints consistent with the stately rank of the Math. The other Maths established by the followers of Râmanujâchârya and Madhvâchârya followed suit and vied with each other in securing from different kings extensive land-endowments and various forms of titles and honours for their respective Maths. Thus, beginning as centres of religious and philosophical enquiry, Maths have become famous for temple worship and of feeding crowds of pilgrims.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, KELADI.



GANDABHERUNDA CEILING IN VIRABHADRA TEMPLE, KELADI.

PART III—EPIGRAPHY.

57. The total number of records collected during the year is 113. Of these, 11 are copper-plate grants, 3 sannads and the rest stone inscriptions. These records relate to Vaydumbas, Cholas, Châlukyas, Kalachuryas, Yâdavas, Hoysalas, Vijayanagar kings, Keladi chiefs, Gersoppa chiefs, Mysore kings and others. A dynastic and chronological list is appended at the end of the report.

The inscriptions discovered in and around Gersoppa reveal the names of some new families of kings related to each other by ties of marriage and ruling over parts of Shimoga and Canara in the 15th century A. D. They are Honna, King of Gersoppa, Mangarasa of Nagirapura, Basavadêvarasa of Banavasi and others.

A noteworthy feature of some of the inscriptions collected during the year is the power exercised by the Mahajanas in villages in granting lands for religious and charitable purposes with or without reference to the ruling sovereign. (*vide* No. 4, 7, 19, 113).

Attention is also drawn to the custom of setting up a stone to afford shelter to refugees seeking protection against enemies advancing to slay them. (*vide* No. 33).

58. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

CHITALDRUG DISTRICT.

DAVANGERE TALUK.

On a vîragal set up in Kallêśvara temple in the village Bêtûr in the Hobli of Dâvan-gere.

Kannada language and characters.

1. svasti śrî. . . Śrîmukha-samvatsarada Mârgaśira
2. suda . . . Śukravâradandu Kundagôḷa
3. Kaligaḍu Naḍigara
4. Nârayanâya . . . maḍidam

Note.

This records the death of one Kaligaḍu Naḍigara Nârayanâyaka of the village Kundagol, probably in some battle, on Friday in the bright half of Mârgaśira in the year Śrîmukha.

2.

On a stone lying buried in a mound of earth called Jagannâthakatte near the village Lôkîkere in the Hobali of Hadaḍi.

Size 6' × 2'.

Kannada language and characters.

1. . . .
2.
3. Pramâdi
4. . samvatsara
5.
6. mahârâjâdhirâja Śrî Hoysala Sômêśvara
7. Kankappajîya
8. mattar â
9. pratishthe
10.
11. sâsira kavileya
12. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashthir-varsha-sahasrâni vishtâyâm
13. jâyatê krimih! sâmanyô'yam dharma-sêtur nrupânâm kâlê kâlê pâlanî-
14. yô bhayadbhih sarvân êtân bhâvinah pârthivêndrân bhûyô bhûyô yâchatê Râmabhadrah.

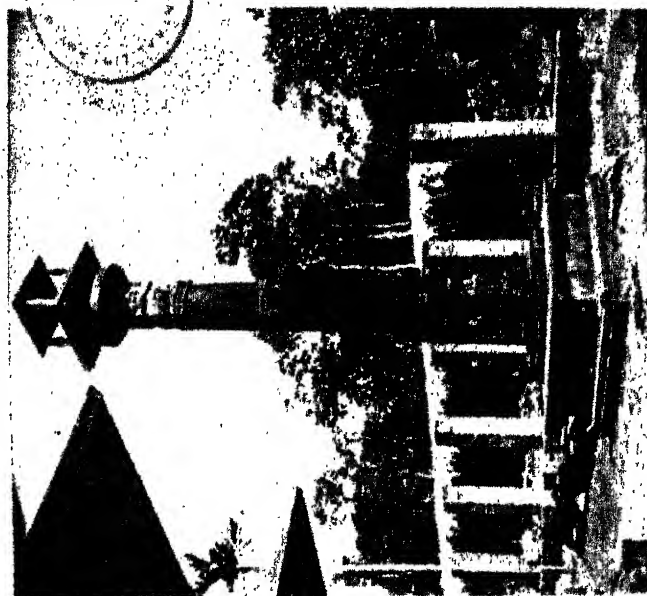
Note.

Several lines in this inscription are either partially or completely effaced. It seems to record the consecration of some god in a temple under the management of Hoysala king Somêśvara during the reign of the Hoysala king Sômêśvara in the year The usual imprecatory

VIRABHADRA TEMPLE, KELADI.



NARASIMHA FIGURE.



LAMP PILLAR.



DAKSHA FIGURE.

3.

On a pillar in the navaranga of Kôdi Kallêśvara temple in the same village Lôkîkere.

Modern Kannada language and characters.

1. yî dêvastâna sîlavâgi idan-
2. tadanu
3. Yîśvara sam . kârtika śuda
4. . . . Tinmappanahali Ranga
5. . . . Channabasava
6. . . staru madida sêve

Note

Some letters in this inscription are illegible. The inscription seems to record the renovation of the temple (in which the pillar containing the inscription stands) from a state of decay by the villagers Tinmappanahali Rangapa, Channabasava and others.

HASSAN DISTRICT.

ARSIKERE TALUK.

On a stone set up in front of Maḷeya Mallêśvara temple in the town of Arasikere in the Hobali of Arasikere.

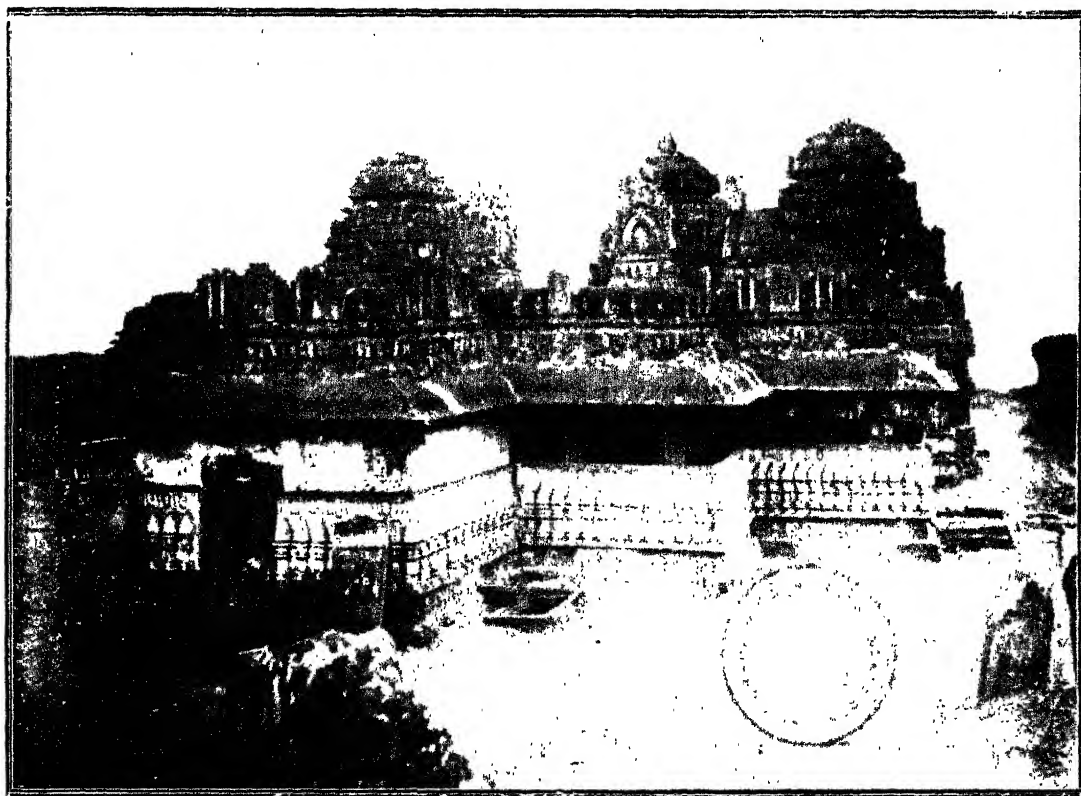
Size 3'—6" × 2'—3".

Kannaḍa characters and language.

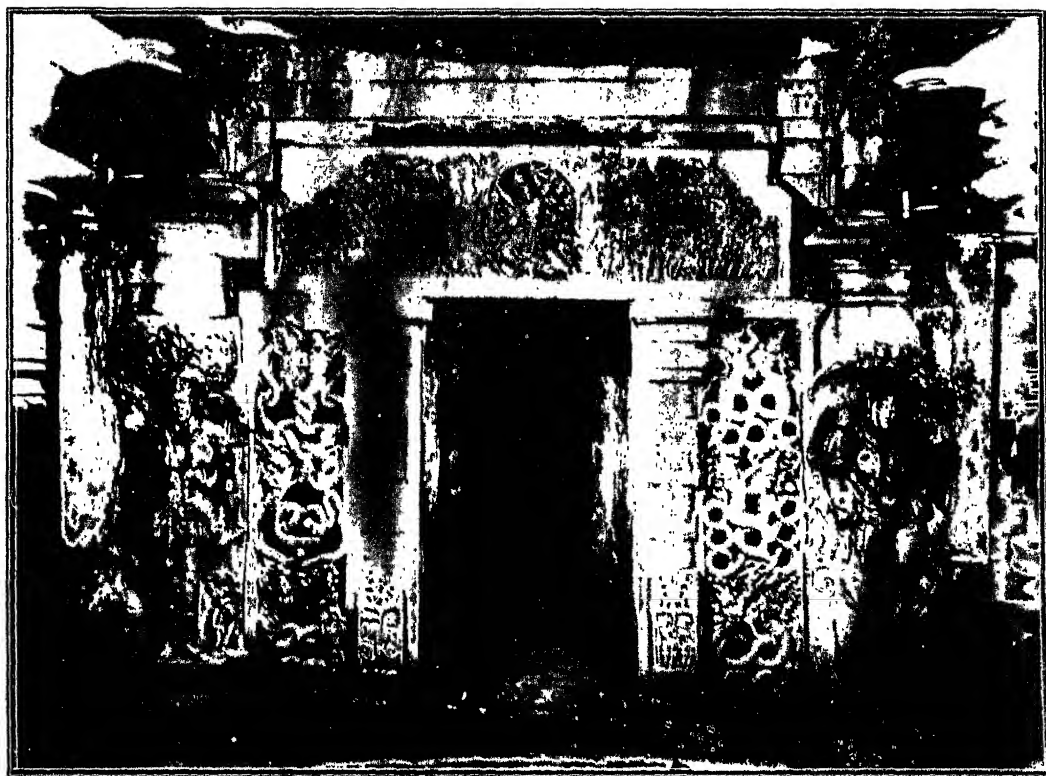
1. śrī Mahā-dēva śaraṇu namas tunga-śiraś-chumbi-Chandra-chāmara-châravê trai-
2. lôkya-nagarârambha-mûlastambhâya Sambhavê svasti śrī jayâbhyudaya Śâlivâhana śaka varusha
3. 1291 neya Kîlaka-samvatsarada Chayitra su 1dandu śrîman-mahâ-maṇḍalêśvara
4. ari-râya-vibhâda bhâshege-tappuva-râyara-gaṇḍa śrī Vîra-Bukkanna-vaḍe-yaru prithvî-râ-
5. jyam gayivali śrîman-mahâ-pradhânam Basaveya-damṇâyakara nirûpa-dim Sâupeya
6. Viṭhangaḷa maga nâyaka Âcharsara adhikâradalu mâḍida dharma svasti samasta-praśasti-sahi-
7. ta śrîmatu sarvanamasyada piriya-paṭṭada mahâgrahâram Udubhava sarvajna Viravijaya Ballâ
8. ḷapuravâda Arasiyakereya śrîmad asêsha-mahâjanaṅgaḷu sâyirokkalulu mâ-
9. ḍida dharma Vûraḍiya Mallikârijuna-dêvarige hostâgi dēvâlyava mâḍida sammandha â-dê-
10. vara amṛita-paḍige Aguliya bayalalu â dēvara gade kamba 40 â dēvara kai Vûr-a-
11. ḍiyottinali kai 1 sanjemathada hindana kai 1 antu â dēvara amṛitapa-
12.ḍige mânyavâgi naḍasi bahevu śrîkâriya
13. dēvâlyava māḍuva kalukuṭigarige mâḍuvudake sahâyavâgi
14. . . . gi . . . sammandha â Mallikârijuna-dēvara śrîkâriya
15. . . . jayanu â-Chandrârka mâḍuvantâgi â śrîmad asêsha-mahâjanangaḷu mâḍida
16. dharmma â dēvarige hûḍôṇṭa Sômêśvararotinali Vîra mâḍi-konḍiha hûḍôṇṭa â Viraya
17. . . . hinde vondu hûḍôṇṭa â dēvarige saluvudu . dharmavan a-
18. ḷidavaru Kâsiyali . . konda pâpadalu hôharu mangala mahâ śrī
19. bokkasada sēnabôva Jannayyana Narasimhvadēvana baraha

Note.

This records the gift of 40 kambas of wet land in the village Aguli and 2 plots of wet land near the same village as mânya for the service of food offering in the temple of god Mallikârijuna newly constructed by the mahâjanas of the agrahâra village Udbhava-sarvajna-Viravijaya Ballâlapura alias Arasiyakere in the reign of Vijayanagar king Bukkanna Vodeyar (with titles) and under the orders of mahâpradhâna Basaveya damṇâyaka, while Nâyaka Âcharsara son of Savanpeya Viṭhangaḷ was governing the land. A flower garden near the temple of Sômêśvara in the village and cultivated by the gardener Vîra is also stated to have been presented by the mahâjanas for the



NORTH-EAST VIEW OF KEDARESVARA TEMPLE. BELGAMI.



SUKHANASI DOORWAY OF TRIPURANTAKESVARA TEMPLE, BELGAMI.

service of God (Mallikârijuna) and some land is also said to have been granted to the masons (kalukuṭiga) who worked at the temple. The date is given as 1st lunar day of the bright half of Chaitra of the year Kīlaka, Saka 1291 (A.D. 1369). It is however not verifiable. The inscription is stated to have been written by Narasimhadêva, son of Jannayya, accountant in treasury (borkasada senabôva). The usual imprecation is found in the record.

5.

On the foot of a pillar in the same temple.

Kannada characters and language.

1. Payimgaḷa-sam
2. Āsāda
3. śrī-Rāmaya .
4. gaḷu biṭṭa
5. nandā
6. dharma

Note.

Many letters in the inscription are effaced. It seems to record the provision made for the service of keeping a light in the above temple by śrī Rāmaya in the month of Āshāḍha in the year Paingala. The date is not verifiable.

6.

On a boulder of rock to the south of the same temple.

Kannada language and characters.

1. Khara-samyatsaradalu
2. Mallaya Dêvayya
3. śrī Mallikârijuna-dê-
4. vara sêvege yettisida
5. kallu-kelasada manta-
6. pa

Note.

This records the construction of a maṇṭapa for the service of God Mallikârijuna by Mallayya in the year Khara. The date is not verifiable.

7.

On a stone lying on the bank of a canal near the road to Kâtavâḍi at the foot of a hill to the west of the same temple.

Size 3'—6" x 2'—0".

Kannada language and characters.

1. svasti śrīmatu Vikṛitī-samyatsa-
2. rada śu su 13 Śu śrīmatu
3. mahâpradhânam Basava Danna-
4. yakara nirûpaḍim Tamma-
5. yyanum Mallayyanum mahâ-
6. janangalun samasta-nakharanga-
7. lu śrī Mallikârijunadêvarige
8. biṭṭa gadde salage 5 aydu.

Note.

This records the grant of a field of wet land of sowing capacity of 5 valages for the service of God Mallikārjuna by Tammaiya and Mallavya and the mahājanas and nakharas (citizens) under the orders of the illustrious mahapradhāna Basavadannāyaka on Friday 13th lunar day of the bright half of Śrāvana of the year Vikṛiti (date not verifiable)

8

On a stone lying on a side of field at the foot of Maleya Malléśvara hill near the same town Arasikere

6'—6" × 3'—6"

Kannada language and characters

- 1 35
- 36 Hoy-salāvadola
- 37 tvaṛōḷ madhyamanagi
- 38 lokottaman tanenalu
- 39
40. Vna Balla dēvarasenu
41. Huligereva nelevimolu
- 42
- 43
- 44 loḷ adolu ' svasti samasta-gu
- 45 praje meche gundarum
- 46 Rajadhya-kshadi
- 47 nze vaddavara uttavarana sankramāna
- 48
- 49 dhua purvakam madh kottaru
- 50 uti dharmavamu prapichidvemu Gange Varanasi Kurukshêtradol
- 51 dharmav ne kediravaru kavileya konda
- 52 vaddittam pura dittam va vō haṛṭa vasundharām shashiti varsha-saha-
- 53 stram vishthav na pavate kumih

Note

A number of lines in the inscription are lost. From what remains it appears to record the grant of some land to whom and for what purpose not known, during the reign of the Hoysala King Virballala

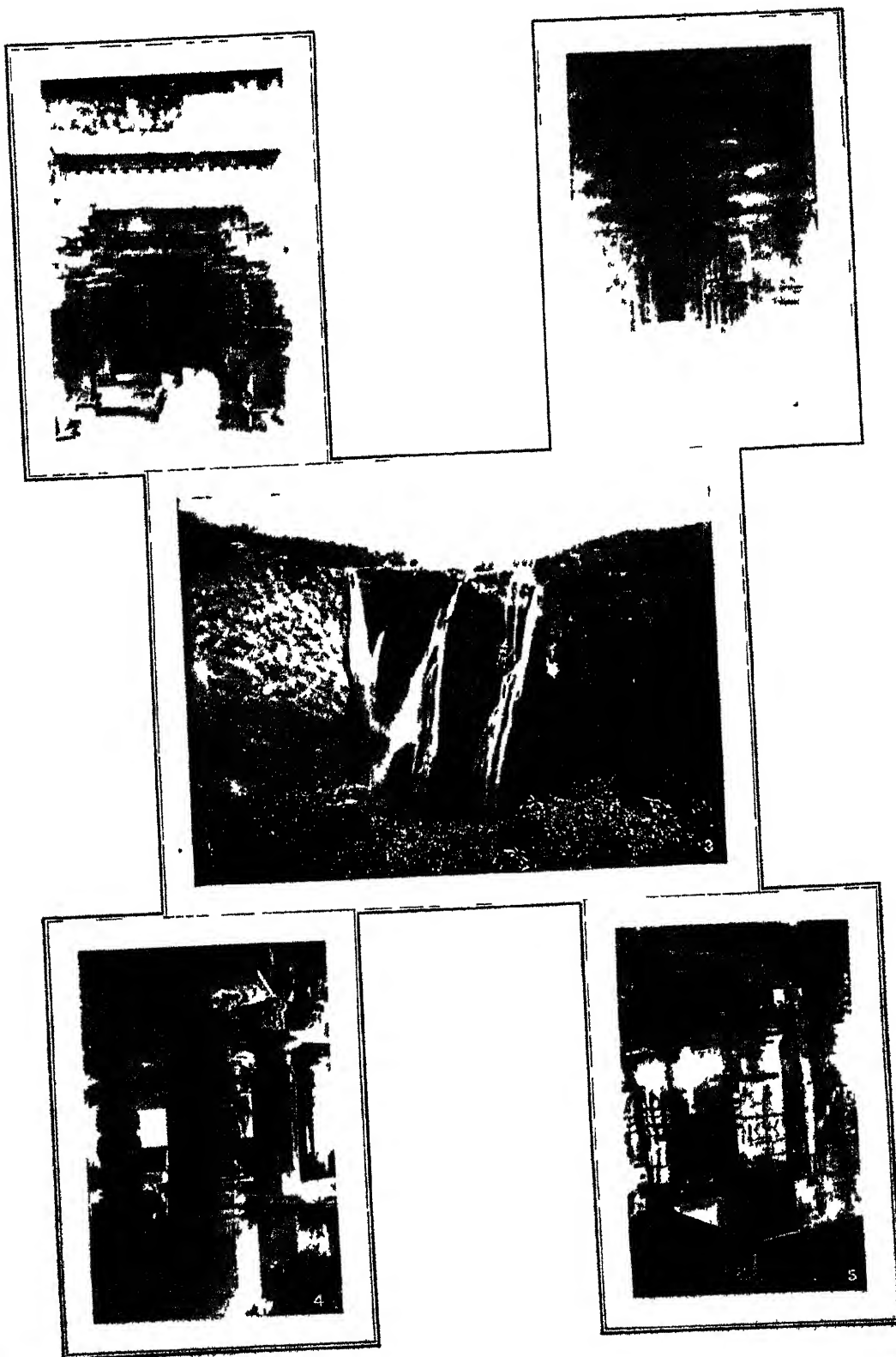
9

On a stone newly discovered near the site of a ruined temple by the side of the tank Doddakere and set up near the Īvara temple in the same town Arasikere.

Size 7'—6" × 3'—0".

Kannada language and characters

1. namaḥ tunga-sirāḥ-chumbi-Chandra-chāmara-chāravē ! trailōkya-nagarā-
2. rambha-mūla-
3. stambhāya Sambhavē || śri-sōdarāmbuja-bhavād uditōśir Atai-jātendu-
4. putra-Bodha-putra-purāravastah Ayūścha tasya Nahuahō Nahuahād Ya-
5. rāḥ
6. Yador Yadukulē bahavō bahūbhavā ! khyātōśch tōścha nripasāh
7. kashchit kashchit kashchid vanaḥ monivartāna



MISCELLANEOUS PHOTOGRAPHS

1. INTERIOR VIEW, MAILIKARJUNA TEMPLE, NADKALASI 2 INTERIOR VIEW, HARIHARESWARA TEMPLE, HARIHAR. 3. GENERAL VIEW OF GERSOPPA FALLS. 4. INTERIOR VIEW, MAILIKARJUNA TEMPLE, NADKALASI. 5. INTERIOR VIEW, VIRABHADRA TEMPLE, KELADI.

5. Salah karālam sārḍalākam prithivi [pratili] Hoysala ityatō bhūt tasyā-
bhida muni-vachōpi chanūna-lakshma | tatō Dvārāvati-nā-
6. thāh Poysalā dvīpi-lānechhanāh | jatās Sasapurē tēhu Vinayāditya-bhū-
patih || śrīmatu Yaduvamsōdbhava bhūmindia-
7. nata-kirita-taṭa-ghaṭṭita-pādam Hēmōdriya . . . dharanipati Vinayā-
dityam | kele Gangevo-
8. ! amalateyim kele sobagin (irijeyol ene Siriyodane . . . bhivridhhi
Keleyabbege nāma-
9. mādud int anvaritham | Yādava-vamā-kk amare mahōdayam Ereyanga-
nripati Vinayādityamgādam tana-
10. jam vinayam sōdaramene tanage negaḷda dhirōdāttam . . . m amala-
tējagunam Mērug im-
11. dravajakke chayyādambaram em-banti-ral oppam-baḍedātanire . . .
Ereyanganripam | ariyamdera-kanga-
12. nereyam nareyam kripanatvamam ganāngane . . . neyeyam nāḍiyi-
duvudan ariyadavara hem-
13. gaḷ-aḷal ariyan Ereyanganripam | Trinayanan . . . arāti puruṣham hara-
ksham Vanajajana lala-
14. ne Chaturānana-vanditan ādan Abja-nābha . . . vanu vinuū . . .
menbinav Ere-
15. yamgan ādan ereyam guṇa-santatig ēm kṛitārthanō || . . . te tann amala-
vaśamivade tanna patibratānu-
16. rāgam geḍegonḍa . . . nolil aṣṭānga-darpaṇam hridayamāgiral
Ēchaladēvi tā-
17. nu maṇḍala-pūrṇa-kumbhamene . . . Vāriruḥa-bhavamgē-
18. n akhiḷa-Chandrange dhīrang Ēchala-dēvi gabhīrang Ereyanga-nṛi-patig
ādam . . . mūvar dēvara saktiye mūva-
19. roḷam tappadenisi negaḷdar ttāv indīvara-lōchanegĒchala-dēvige Ballāla-
Viṣṇuvudiyādityaru
20.
21. svasti samadhiyata-pancha-mahāśabda-mahā-maṇḍalēsvaram Dvārāvati-pu-
ravarādhi varam Tuḷuva-bala-jalādhi-baḍabā-
22. nalam . . . para-maṇḍala-sūrekāra
23. saranaḍata-vajra-panjara Vāsantikā-dēvi-labdha-vara-prasāda mṛigama-
dāmō-
24. da nāmādi-prasasti-sahitam śrīmanu mahā maṇḍalēsvaram Talakāḍu Kongu
Nangali Gangavāḍi Nolaṁbavāḍi Hala-
25. sige Hānumgall Uch-changi-gonḍa bhujabala Vīragangan asahāyaśūra
Sanivāra-siddhi giridurggamalla chaladanka- Rāna
26. nissanka-pratāpa Hoysala-Vīra Ballāla-dēvaru dushṭa-nigraha-śiṣṭa-prati-
pālanam geydu rakshisutiam Dōrasamudra-
27. da neleviḍinolu sukha-sankatbā-vinōdadim rājyam-geyyuttum ire tadīya-
pāda-padmōpajīvigalappa rajyādhyā (ksha)-
28. karaṇaṅgaḷa kīrtti yent endoḍe Harihara-dēvan-agrasuta Rēchapan
ātana . . . guṇanidhi Mādhava saduguni Nāraṇadē-
29. . . saṇa dāni tām enipar eṣeva dēvanenippar oppidaru varaguṇi mukhyar
ūrjita-gōtra-pavitrakar ī dharitri-
30. yolu || balidavara vaniteyara nallam satu-kīrtti ātage mudadind iyalu
ballam . . . jātane sulalitam Kētamalla . .
31. . . mūpa || . . . valliya kattale mām̄bana ḍaladaḷita sanjemallegaḷa
pūvembina beḷadimḷalindene kaṇbaya-
32. la chaluvan ivud Arasiyakereyolu || svasti samasta-guṇa-sampannarum
āśrita-jana-kalpa-vṛiksharum saraṇā-
33. gata-vajra-panjararu nuḍidante-gaṇḍarum sakalajana-pūjyarum Siva-dha-
rma-nirmmalarum śrī Gōjēsva-
34. ra-dēvara pādārādhakarum appa Gōjara mahimōnnati yentendoḍe . . .

35.
 36. svasti śrīmatu.
 37. Hoysaḷa Vīra-Ballāḷaṇa besadim Rājyādhyakshada Heggade Rēvaṇṇa Kētamallangaluv Arsiyakere-
 38. ya mahā-janangalu samasta-praje-gāvundugalū ya nakharangalu
 39. Būvagāvundan olaḡāda samasta-Gōjaruv irddu saka varsha 1105 Sōbha-
 kritu-samvatsarada Jyēshṭha su-
 40. ddha 3 Vaḡḡavāra uttarāyaṇa sankramaṇa Vyatīpātādandu ā Gōjēsvara-
 dēvara aṅga-bhōga-ranga-bhō-
 41. gakkendu nandādivige khaṇḡa-sphuṭita-jīrṇōddhāra dēvara
 āhāra-dānakavāgi Lākūḷā-
 42. gama-samaya-samuddharanarum Kālāmukha-pratibaddharumappa Aghō-
 rashaktipaṇḡita-sisya Dharmarāsipaṇḡitara maga
 43. Amṛitarāsi-paṇḡitara kālam karchi dhārā-pūrvvakam māḡi biṭṭa datti
 Kaṇiganakereya keḡagaṇa gadde salage 4. . .
 44. ḡiya bedale kam 100 paḡuvalu ālada bedale ka 100 dēvarige naḡavantāgi
 māḡida dharmma
 45. sva-dattām para-dattām vā yō harēta vasundharām shasṭi-varsha-saha-
 srāṇi viśṭhāyām jāyate krimih

Note.

This records the gift of a plot of wet land measuring 4 salages under Kaṇiganakere tank together with two plots of dry land each measuring 100 kambas made by Heggade Rēvaṇṇa Kētamalla with the *mahājanas*, *gāvundas*, and all the Gōja people, under the orders of Hoysaḷa king Vīra-ballāḷa (II) for the service of God Gōjēsvara and for the repairs of the temple. The land was placed under the supervision of Amritarāsi-paṇḡita, son of Dharmarāsipaṇḡita, who was a disciple of Aghōrāsakti-paṇḡita, who belonged to Kālāmukha sect of Śaivites having Lākūḷāgama as their sacred book.

An imperfect genealogy of the Hoysaḷa kings from Saḷa is given in the inscription. The grant is dated Thursday (Vaḡḡavāra) the 3rd lunar day of the bright half of Jyēshṭha with Vyatīpāta in the Uttarāyaṇa half of the year Sōbhakṛit, Śaka 1105. This corresponds to Thursday 26th May A.D. 1183. The record ends with the usual imprecatory verse svadattām, *etc.*

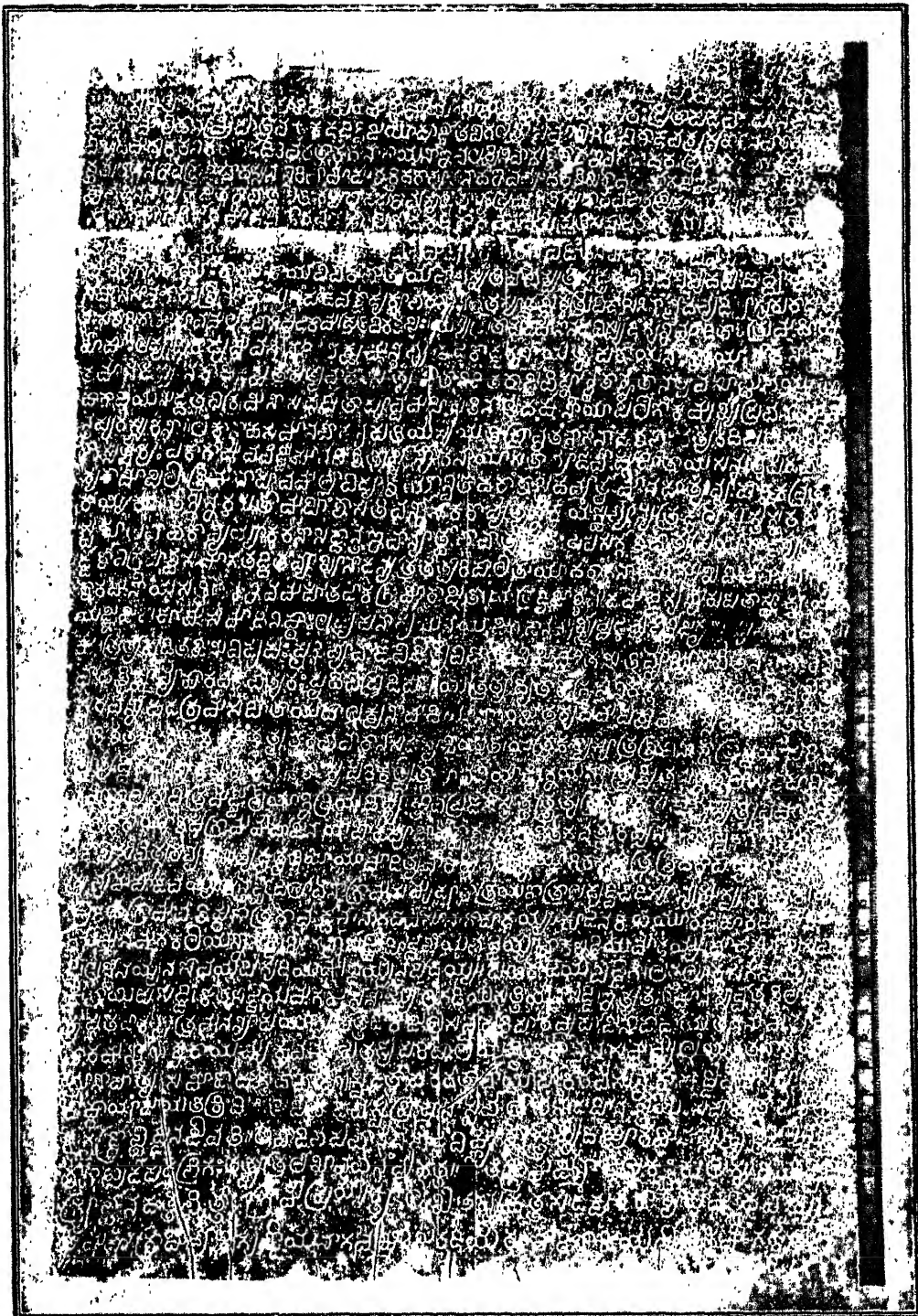
10.

On a stone recently excavated near a temple in ruins, below Dodḡakere tank near the town of Arasikere.

Size 6'—6" × 2'—9".

Kannada language and characters.

1. namas tunga-siraś-chunbi-chandra-chāmara-chārave | trailōkya-nagarā-
rambha-mūla-stanibhāya Sambhavē ||
2. svasti śrī satpathōdyacharitam uḡita-satya-sphurad-viśvadhātrī-
vistārōḡḡatta-tējam jana-hṛi-
3. daya-vikāsōdayam vīra-vidviṭ-nistārā-nūna-dānārdita-tamam amalām
viśvavēḡāṅga lōka- prastutyam tāne-
4. nal Bhānuvinavol esegum Poysaḷōrbbhīśa-vamśam || padēḡa Poysaḷa-vamśa-
ḡol saḡikāḷa-nai-
5. rmmalyamam Dēvabhūḡada dānōṇṇatīyam prabhākarana tōḡa-māyam
raṇya-pūrvva-diśābhīśa-Gajēn-
6. ḡraḡ ondu madamam tann alkaruṇ tādī pattiḡan. ḡayad vīra-vaṇṇa-hāraṇ
Vinayādityāvanipālakar || ātana
7. tanayam || eḡaguv aruṇiparḡge ḡiḡilavol eḡaguvāḷa kḡaḡḡaḷa kḡaḡḡa-
maṇṇiyaran aḡḡa Eḡeyanga-nripati



STONE INSCRIPTION OF CHALUKYA KING AHAVAMALLA, AT KADEYANANDIHALLI.
SHIKARPUR TALUK.

8. guṇa-gaṇad-eṇeyano madidaraṅge maḷpatill i-jagadoḷ lalitāṅgi śīlavati
Yēchalegam guṇi Yeraganripa-
9. tige junivisidar ehalada kalitanada pempina neleyene Ballāḷu-Vishṇuv-
Udayādityar „ avarolage Vishṇu-nripaṇa
10. vikramam entene munisind arunate kaḍegang inisodave virōdhi-nripa-
saptāṅgam Vishṇu-nripāṅga-
11. ppuvu nōḷ anupamam avan-aḷavi yitatar aḷaviye jagadoḷ ! Budhalōkāśraya-
nemba Tārکشيارathanemb
12. Abjāyatāksham dalembe Dharādharakanemba bhōgayutanemb udyad-balā-
nvitanemba Dharitrivaranemba lōkanu-
13. tanemb i permneyip nōḷe V śmudhateśam sab Vishṇuvol sogayipam
Lakshminānōvallabham ā Vishṇubhupa-
14. nōḷ Mādēvityam bettu pettaḷ uttama-Lakmādēvi Narasimhadēvōrvvī-
varanan anūna-puvavati vasuma
15. tiyol kadanadoḷ ānt arātigala dantiya dantaman otti kiḷtu tad-biduvane
poyye poldu pora-
16. ponne saraktaka-mauktikamgaḷ a-padadoḷ avam Javāṅganenge hārama-
n oppire māḷpanendod ar kkada-
17. nadoḷ āmp idirchuvadatar j jagadoḷ Narasimhadāvanam kadanadoḷ
idirchhid ari-nripa-madarudaniya ra-
18. damadalli naṭṭa saral vāḷada modalol uchchaḷisuv ond ad aḷ avanipa-Nāra-
simhadēvange nijam ! ā Nārasim-
19. hanripangam mānini Mādēvi sādhi Yēchalegam lakshminīḷayanāgi Ballāḷa-
nripāḷam puṭṭidam dharādharā-dhai-
20. ryyam ! anupama-rana-nistārakan anūna-satvānvitam vichārakshaman
emba negaḷtevinde Ballāḷamipā-
21. lam Kārttikēyanantoppirppam ! ghanatōjam satiyādodam budhajanakkam
sādhu-saṅghakkamita . . . yan-
22. te śāntiyaduntum iātriyol niḷpu . . . yanital urviyol cyde parbbiyum
padediṇḍu-
23. dē Dinanāthanṅ eneyend adentu nudivem Ballāḷa bhūpāḷanam ! munisim
Ballāḷabhūpaṇi kīḷey asilate-
24. yam kīḷvar anyāvanīpāḷa-nikāyam sthānadindam jadiye naduguvvar bbbiti-
yim nōḷpaḷ i-pāṅgu nitāntam
25. chōdyamint i teranan aṇide nān iḷaḷ entendod int itana khaḍgakkam virōdhi-
pratitige da
26. kkuvendum || phaṇinātham pāti bhōgakk amarapati samam rūpa-sampatti-
g abjēkshapan udyad-vikra . . . bara
27. ke dore Mahēśam nijājñā-viśēshakkeṇe dhīrōdāṭṭa-chittakk amama sari
Daśāsyāri dānakke mattum toṇe Ka-
28. rnam tānenalk i-vasudheyol esedam Vira-Ballāḷa-bhūpam || ā Ballāḷa-
mahīpana satiya permme yentene
29. lalanā-nirmīta-kaṇṣalam palavu-kālakk Abjajamṅ indu kauśala-vāyt
uttamarūpeyam vimaḷeyam Ballā-
30. ḷa-viśvambharāśa-lasatkāminiyam budharg anīsam iyuttirpp Umā-dēvi-yam
lalanā-ratnaman udgha-kīrtiyu-
31. teyam pett uttama-praudhiyim || kumuda-dalanayane kōmaḷe kumudāsave
yenisi negaḷd Umādēvi-
32. ge vikrama-Sōma-vamśa Ballāḷa-mahīsam kūrppan embud adu takkude dal ||
ballāḷ Ballāḷa-nripam Ballāḷēśvara-
33. nivāsamam kīrti-śrīvallabhan ettisidam sale sallalitam enalkre sōbhip Arasi-
yakeṇeyol || svasti samadhigata-pancha-
34. mahāśabda mahāmaṇḍaleśvaram Dvārāvati-puravarādhīśvaram Tuḷuva-
bala-jaladhi-baḍabānalam dāyāda-dāvā-
35. nalam ! Pāṇḍya-kula-kamalavana-vēdanda Gaṇḍabhērunda ! maṇḍalika-
bēṇḍalēra maṇḍala-sūrekāra

36. sangrāma-bhūma Kalikāla-kāma sakala-vandi- brinda-santarpana-samarttha
vitarana-vinōda Vāsantikā-dēvi-
37. labdha-vara-prasāda | Yādava-kuḷāmbara-dyumaṇi maṇḍalika-makuṭa-
chūḍāmaṇi | kadanapracanda mala-
38. parolganḍa nāmādi-prasasti-sahitam śrīmat Tribhuvanamalla Talakāḍu
Kongu Nangali Gangavādi Nonanba-
39. vādi Banavase Hānungalganḍa bhujabala Viragangan asahāya-śūra
śanivārasiddhi giridurga malla chaladanka-
40. rāma niśānka-pratāpa-HovsalaVira Ballāladēvar sakala-dharitriyam
dushṭa-nigraha śiṣṭa-prati-pālanadin
41. rakshisuttam Dōrasamudrada neleviḍinal sukha-samkathā-vinōdadim rā-
jyana-geyyuttamirddu śrī-
42. mad rājadhāniy Arasiyakereyalli śrī Vira-Ballāleśvaradēvaram supratish-
the mādisidar ā Arasiyakere-
43. ya perumeyam pēlvade | paramēshthi-prakhya-viprapratatigalinilā- prakhya
śūdrāliyin khēchara-kānta-prakhya-
44. rapp ā vanijarin inaja-prakhya-koyyālgalin sāgaramam pōlv ī tatākam-
galin amara-purōdyāna-mam pōltu
45. śōbhākara-mapp udyānadind ī y Arasiyakere bhūbhāgado! śōbhisir-
kkun || mulidāgaḍe kūrppavaro-
46. | tiliyudu tiliyudu gaḍendu sārūva teradim gaḷapuva gilivinḍina kaḷakaḷav
Arasiyakereya banado! oppattirkun
47. svasti samasta-śōbhākaramapp Arasiya-kereyo! Vira Ballāla-bhūpani śrī
Vira Ballāleśvaramam supratishthe
48. māḍisi yā dēvara nitya-naivēdya-kkaṇi nandādivigegam pūjāripārichāra-
kar- āhāra-dānakka-vendu saka varsha
49. 1110 neya Kīlaka-samvatsarada Paushyad amavāsye Sōmavāra vitipāta
sankramanadandu Neṇa-śaṇma-
50. dhada Guḍigereya mathada Vimala-śaktigala śiṣhyarappa Kriyāśakti-
paṇḍitara kāḷam karchchi dhāt-pūrvakaṇi
51. māḍi biṭṭa datti Kriyāśaktigala-
52. Agguliyakereya naḍubayakalli salage yārakkam 6 kamba 240 yī dēvalayada
samipa-
53. da beddale kaṇḍav arunūru 600
54. piridum bhaktiṇi Iśvaracharanābja-dhyānadim Kriyāśaktigal Iśvara-
nāma tanūjanan ādara-dindam paḍedar adhikapunyōdaya-
55. nam || bahubhīr vvasudhā dattā rājabhīh Sagarādibhīh yasya yasya yadā
bhūmis tasya tasya tadā phalaṇi yī dharmmamam
56. pratipālisiḍavarge Vāraṇāsiyalli sahasra-kavileyem Brāhmanargge koṭṭa
phala || yī dharmmamam kedisiḍargge saha-
57. sra-kavileyuvam kōṭi-Brāhmanaruvam kenda dōsha || sva-dattām para-
dattām vā yō harēta vasundharā shashṭi-varsha-
58. sahasrāṇi viśṭāyam jāyate krimih || Tivikramapaṇḍitara padya tallikhita |
Boppōjana kaṇḍaraṇe ||

Translation.

Obeisance to Sambhu, beautiful with the yak-tail fan, the moon on his lofty head and the foundation pillar for the city of the three worlds. Be it well. Moving high in the sky (in the path of righteousness), with bright light spreading over the expanse of the whole world, (brilliant in prowess), bringing joy to the hearts of men, destroying darkness (enemies), free from blemishes, praised by the world and Vēṇḍangas (praised by learned men versed in Vēṇḍangas), the lineage of Hoysala kings shines like the sun. In that famous Hoysala lineage was born the king Vinayāditya, an ocean of modesty possessed of purity like the rays of the moon, of liberality like the celestial tree, of splendour like the sun, of pride (mada) like the elephant of Indra. His son Breyanga --- He

would pounce like lightning on the hostile kings who fought with him and make the celestial damsels do obeisance to them. What fine qualities did he possess ! In this world there are few who require the good deeds done by others to them. To that king Eraga and the beautiful Echale possessed of good character, were born like the abodes of determination and prowess, Ballāla, Vishṇu and Udayāditya. Of these Vishṇu's prowess is as follows :—

The moment his eyes became even slightly red with anger, the elements of sovereignty (*saptāṅga*) possessed by hostile kings fell into the hands of King Vishṇu. His fighting power is matchless and extraordinary. King Vishṇu, beloved consort of Lakshmi (queen) resembles (the god) Vishṇu in being the abode of shelter for the gods (learned men), with Garuḍa as his vehicle (possessed of chariots drawn by horses,) and eyes like the lotus, being the support for the earth resting on hoods of serpents (enjoying the worldly pleasures,) possessor of great strength, lord of the earth, and praised by the world. His chief queen Lakshmadēvi of matchless virtue on earth, had by him, the son named Narasinga, the foremost among rulers. King Narasimha, plucks away by force the tusks of the enemies, elephants in battle, and striking them on their frontal globes, tears them asunder and with the fresh pearls red with blood issuing from the globes appears to present a shining necklace to the goddess of victory. What hero can encounter him in the battle-field ? The arrow shot by him at the tusks of the rutting elephants of the hostile kings that oppose him in battle pierces their globes and comes out in their hind parts. Such is the prowess of Narasimha-Dēva. To that king Narasimha and his honoured chief queen Echale was born king Ballāla an abode of wealth and possessed of firmness resembling a mountain. King Ballāla was like Kārtikēya, slayer of the demon Tāraka in battle (matchless hero), possessed of great strength, able to move in heaven (able in investigating things). How can I compare Ballāla to the sun ! Though the two resemble each other in brightness Ballāla is kind towards learned men and the virtuous while the sun is hot and burning, and while the sun does not shine at night Ballāla's fame spreads over the universe at all times. When king Ballāla takes out of the scabbard his shining sword, the hostile kings run away from their places ; when he brandishes it, they tremble with fear. This connection between his sword and his enemies is highly curious. The brave king Ballāla was a match for the lord of serpents in possessing many hoods (pleasures), an equal of Indra in beauty, a Vishṇu in the display of great prowess, a Siva in commanding obedience from others, a Rāma in possessing a heroic and noble mind, and a match for Karna in liberality. The greatness of the queen of king Ballāla:—Brahma after practising the art of creating women for a long time has now attained skill in the art since he has created Umādēvi possessed of great beauty and spotless character, queen of Ballāla, a gem among women, ever liberal to the learned and possessed of great fame. To Umādēvi endowed with eyes resembling the lotus and slender form and having the fragrance of the lily it is only proper that king Ballāla of the heroic lunar race should be husband. This brave king Ballāla, the lord of the goddess of fame, erected the beautiful temple of Ballālêśvara in Arasiyakere.

Be it well. While the mahāmaṇḍalêśvara, entitled to the band of five instruments, lord of the excellent city of Dvārāvati, a submarine fire to the ocean that is the Tuluva army, wild fire to rival kinsmen, an elephant to the lotus garden that is the Pāṇḍya family, gaṇḍabhêruṇḍa, hunter of maṇḍalikas, plunderer of the enemies, territories, a Bhīma in battle, a Cupid in the Kali age, delighter in making the minstrels happy by liberality, obtainer of a boon from Vāsantikā-dēvi, a sun in the sky the Yādava family, the great jewel of maṇḍalikas, terrible in battle, excellent champion over the enemies, possessor of the various other titles, the illustrious Tribhuvanamalla, obtainer

of Talakâdu, Kongu, Nangali, Gangavâdi, Noṇambavâdi. Banavase, and Hânungal, Bhujabala-vîra-Ganga, unassisted hero, Śanivârasiddhi. Īridurgamalla, a Râma in battle, of fearless prowess. Hoysala Vîra Ballâlâdêva while reigning in peace and wisdom at Dôrasamudra, ruling the whole earth by punishing the wicked and protecting the good, set up the god Viraballâlêśvara in the capital Arasiyakere.

The greatness of Arasiyakere : With Brahmans resembling Brahma, with Sûdras of great fame on earth, with merchants equal to Kubêra, with warriors resembling Yama, with tanks resembling the ocean, with gardens beautiful like the celestial groves of Amarâvatî, Arasiyakere shines over the earth. Among the gardens of Arasiyakere can be heard the cries of multitudes of parrots as if they are proclaiming " The moment you get angry with your beloved, make peace, make peace."

Be it well. In the town Arasiyakere possessed of great beauty, king Vîra Ballâla consecrated the god Viraballâlêśvara, and for the daily food offering and perpetual lamp to the god, for the food of the priests and servants, made the following grant with the pouring of water after washing the feet of Kriyâśakti-paṇḍita, disciple of Vimalaśakti of Neṇasammaḍha ? belonging to the mutt at Guḍigere on Monday, the new moon-day with Vyatipâta and Sankramaṇa in the month of Pushya of the cyclic year Kilaka, Śaka year 1110 :—

To Kriyâśakti (were given) 6 salages or 240 Kambas of wet land below the tank in Azuḷi and 600 kambas of dry land near the temple. By great devotion to Śiva and meditation on his lotus feet, Kriyâśakti got the virtuous son named Īśvara.

Land has been given away by several kings like Sagara. To whomsoever the land belongs at the time, to him accrues the fruit of giving it. Those who maintain the charity obtain the merit of giving 1000 tawny cows to Brahmans at Benares. Those who destroy this will incur the sin of killing thousand tawny cows and a crore of Brahmans. He who resumes the gift of land made by himself or others will be born as a worm in ordure and live in it for sixty-thousand years.

Composed by Tivikrama-paṇḍita and engraved by Boppôja.

Note.

This records the consecration of a Śiva temple called Ballâlêśvara in the town Arasiyakere by the Hoysala king Ballâla II in the Śaka year 1110, Kilaka on the new moon day of the month Pushya which corresponds to Tuesday. 14th January A.D. 1189. The date however, neither coincided with Monday nor sankramana as stated in the record.

11.

On the back of the above inscription stone.

1. svasti śrîmad Yâdava-kuḷakamuḷa uttarôttatâbhividdhiyim saluttumire ta-
2. dîya-pâda-padinôpajivigalappa Viśva ya kegeya bhaktarum śrî Vîra Ballâlêśvara-nan-
3. dâdivigeyam chandrârka-târam-baram yar okkalum naḍayisuva nuḍivargg akshaya-bhaṇ-
4. dâravâgi biṭṭa datti 1143 neya Vikrama-samvatsarada Śrâvaṇa ba ! Âdiva-
5. rana modalâgi â dâvargge pâdapâje seṭṭi koṭṭa ga ! Baḍakeyana Mâchaya ga 3
6. â Mâlayya maga Mâdayana , Dâvayyana Vâsundêva pa 5 Maḷaya-
7. nâra Bâchaya ga ! Bâcheyana Banneyaga ! Manneya Honneya pa ! Kege-
8. yasantaya Mahadêva Tôṭṭada Rêvaṇna pa 5 Kêtamalla

9. . . Rānagaṇḍara Singeya gaṇḍara Baṁṁeya pa 1 . . . Dāseya pa 3 Telu-
10. ga-kêriya Chavunḍaya Nigaḷada Rāchiseṭṭiga 1 Uppina Dāsiya ga 1 Āsandiya
11. . . . Boppayagaḷu Bōvachaṭṭiya pa 5

Note.

This inscription records the grant of some land (not mentioned in the inscription) for the service of God Viraballāḷēśvara and also various sums of money paid by several individuals (named) for the service of the same god on Sunday 1st lunar day of the dark half of Śravana in the year Vikrama. Śuk 1113. Vikrama however corresponds to Saka 1142 or A. D. 1220. The details of the date are incorrect for this year.

12.

On a stone lying in the midst of Ichalu tree below the tank in the same town of Arasikere.

Kannada language and characters.

1. svasti Śrī Viraballā
2. Kētamallana Rāmayanu
3. tuṛuhuyalali Suralōkava sandode
4. ātana tamma Malligavuḍa . . . nilisi-
5. da maṅgaḷa mahā śrī

Note.

This is a memorial stone recording the death of Rāmaya son of Kētamalla in a cattle raid, set up by his brother Malligauda, during the reign of the Hoysala king Viraballāḷa.

13.

On a fragmentary stone lying by the side of the railway line near the town Arasikere.

Size 2' - 6" 2' - 3".

Kannada language and characters.

1. svasti samasta-bhuvanāśrayaṁ śrī-prithivīvallabham
2. mahārājādhirājaṁ paramēśvara parama-
3. bhātṭāraka malladēvara
4. rājyam uttarōttarābhivridhi pravarddhamānam ā-
5. chandrārkkatāraṁbaram saluttumire svasti samasta-
6. praśasti-sahitam śrīman-mahā-maṇḍalēśvara Dvārā-
7. vatī-puravarādhiśvara Yādava-kuḷāmbara-dyumaṇi
8. samyakta-chūḍāmaṇi nāmādi . . . Hoysala
9. Viṣṇuvarddhanudēvaru rājyam-geyuttiralu Arasiya-
10. keṛeya Kētamalla Malliseṭṭigaḷu
- 11-12.
13. mṛitēnāpi surāṅganā kṣhaṇa-vi
14. chintā maraṇē raṇē

Note.

This record is imperfect and refers to the death of Kētamalla and Malliseṭṭi during the reign of Chālukya king Tribhuvanamalla and of the Hoysala king Viṣṇuvardhana (titles mentioned) and ends with the usual verse in praise of battle. The inscription is not dated.

14.

On a vîragal on the road to the water-pond in the town Arasikere.

Size 1'—6" 1' 0".

Kannada language and characters.

1. Śrīmatu pasāyita Mallasetṭiyara tanṁa
2. Virasetṭi kaḷḷar obbanam kondu
3. Suralōka-prāptanāda ātange . madavaḷige
4. Kētabbe nilisida kallu maṅgaḷa . .

Note.

This records the death of Virasetṭi, brother of Pasāyita Mallisetṭi while slaying a robber and the setting up of the vîragal by his wife Kētabbe. The inscription is not dated.

15.

On a stone set up near the ruined temple of Sambhulinga in the village Gījeyahallī in the Hōbah of Arasikere.

Size 5'—0" / 2'—3".

Kannada language and characters.

1. nāmas tūṅga-Śiraś-chumbi Chandra-chāmara-chārave trai-
2. lōkya-nagarārambha-mūla-stambhaya Sambhave
3. a Hoy aḷa-vamśadoḷ udayisida Vinayādi-
4. tyana puttanapp Eṇeyangamipanzav Echalaḍēvigam
5. mūvar dēśatante Bullāla Vishnuv Udayādityaremba
6. mūvarum puttūdar avarōḷage Vishnu nripana vikramaventendode |
7. sva-sti samadhigata panchamahāśabda-mahāmāṇḍa-
8. lēśvaram Dvaravati-purav nadhīśvaram Tuḷuva-bāḷa-jāḷedhibadava-
9. nāḷam diva d dayanaḷam Pandvakūḷa-kamaḷa vana-vēḷanda gaṇḍabhe-
rum
10. da mandhya bōntek na paromaṇḍala-sūreku na sangama Bhūma Kalikāla-
11. Kama akat vandi viinda tarppana samart-tha vitarana- vinōda Vāsantikā-
dēvi-labdhā
12. vira prajad. Y olava-kuḷāmbara dyumanti maṇḍalika-chūdāmāni kadana-
prachanda na
13. lapuol gaṇḍa nara dhis maṣṭi-prasasti sahitaṁ Śrīman mahā-maṇḍalēśvaram
Tāḷakadu-kongu Nāgali Gaṇ
14. gavādi Nomambavādi Banavase Hanungallu Uchchangigondē gaṇḍa bhūja
bāḷa Viragongan asa-
15. hāyaśūra Sanivarasiddhi giridurganalla chalaḍanka-rāma niśśanka-
pratāpa Hoyśaḷa-Vi
16. ra-bullāḷadēvaru dushṭa nigraha śiṣṭapratipālanam-geydu rukshisuttire Dō-
rasamudraḷa
17. nalevidinoḷu sukha-sankathā-vijnōdadim rājyam-geyyuttum ire tat-pāda-
padmō-
18. pajivigalappa Gījeyahallīya Bannagāvunḍa Gaṇḍeya Milḷeya Māḷagaḍana
Chattīya
19. kammāra Mādīōja Mārabōva ivarōḷagāda samasta-prajogaḷu Mēḷāḷike Mai-
metṭi
20. Maḷaya Maḷmetṭi Kēśava Maḷmetṭi Hariyapa int iniberum Jēḍara Dāḷi-
mayyasa na-
21. ga Kāṭigaḍana Gījeyahallīya Muṛikindīya holavēriya śmēyalli kaṭṭisōḷa

22. kerege biṭṭa gadde umbali kham 3 mûgaṇḍugadolage Kôṭehâḷa Gojjêśvara dēvarige Kâṭi-
23. gaṇḍa biṭṭa gadde koḷaga 10 matte Giṇyahalliya Mēlêśvara—dēvargge Kâṭi-gaṇḍa biṭṭa gadde
24. koḷaga 5 || Muṇihinḍiya Konguḷiya Māchagaṇḍa Hariyamagaṇḍa Basava-nāyaka hegga-
25. de Nāke-aṇṇana maga Kallagaṇḍa Mādigaṇḍana maga Ēchagaṇḍa Mēlāḷike Sāvyaṇṇa samasta-prajegaḷu sa-
26. hitavāgi Giṇyahalliya Muṇihinḍiya holavēriya simeyalu Jêdara Dāsina-yyana maga
27. Kâṭigaṇḍa kaṭṭisida kerege intinibarum śakavarśa || 23 neya Raudri-samvatsarada Chaitra śuddha trayôḍaśi
28. Vaḍḍavāra Uttarāyana sankramaṇa vyatipātadandu biṭṭa umbali gadde koḷaga 50 koḷaga aivattaṇḷa-
28. ge Arasiyakereya Gojjêśvara-dēvarige Kâṭigaṇḍa biṭṭa gadde koḷaga 10 Muṇihinḍiya
30. Mallikārjunadēvarige Kâṭigaṇḍa biṭṭa gadde koḷaga 5 || int i-dharmmamam pratipāḷisidavaru Gan-
31. ge Vāraṇāsi Kurukshêṭrada taḍiyalu sahaśra-kavileyam kôḍumam koḷa-gumam ponnalu kaṭṭisi
32. sahasra-Brāhmaṇarige dānamāḍida phalavakku int i dharmmamam keḍi-sidavaru Gange Vāraṇāsi Kurukshetra-da
33. daḍiyalu sahaśra-kavileyam sahaśra-Brāhmaṇarumam konda dōshakke ḷivaru

Note.

The purport of this inscription has been given already in Para 95, Page 40 of the Mysore Archaeological Report for the year 1918 but without the text of the inscription. The text of the inscription has now been published in this Report together with its transliteration.

The inscription begins with a description of the genealogy of Hoysaḷas up to Viṣṇu-wardhana and records the grant of a plot of wet land with the sowing capacity of 3 khaṇḍugas by Bammagāvuṇḍa, Gaṇḍeya Milḷeya, Cheṭṭaya, (son) of Mālagauḍa, Kammāra (smith) Mādivôja, Mārabôva of Giṇyahalli along with Mēlāḷike Maimetṭi Balleya, Maimetṭi Kêśava and Maimetṭi Hariyana, servants of the Hoysala king Viraballāla II, as an umbali to Kâṭigaṇḍa, son of Jêdara Dāsimayya, for having built a tank near Muṇihinḍi and another grant to the same person of a plot of land with the sowing capacity of 50 koḷagas by all the inhabitants (*praje*) of Muṇihinḍi including Māchagaṇḍa, Hariyamagaṇḍa, Basavaṇāyaka, Kallagaṇḍa, son of Heggade Nākiyaṇṇa, Yēchagaṇḍa, son of Mādigaṇḍa, Mēlāḷike Sāvyaṇṇa. The inscription further states that out of these lands Kâṭigaṇḍa made a gift of a plot of wet land with the sowing capacity of 10 koḷagas for the service of God Gojjêśvara of the village Kôṭe-yahāḷu and a plot of wet land with the sowing capacity of 5½ koḷagas for the service of God Mēlêśvara of Giṇyahalli and a plot of wet land with the sowing capacity of 10 koḷagas for the service of God Gojjêśvara in Arasiyakere, and a plot of wet land with the sowing capacity of 5½ koḷagas for the service of God Mallikārjuna in the village Muṇihinḍi. The grant is dated Thursday (vaḍḍavāra) 13th lunar day with vyatipāta of the bright half of Chaitra in the Uttarāyana period in the cyclic year Raudri, Śaka 1123. This corresponds to Thursday 30th March of 1200 A.D.

The grant ends with the usual imprecation.

Below the above inscription.

Kannada language and characters.

1. Śrīmukha tsarada
2. dharmmada voppige -śāsana krama-ventendaḍe
3. Kommayyana maga Meyimetti Ballayyana aḷiya Male-
1. ya yint ivaru madida dharmma pratipālisuvuru
5. Kāṭigavudana maga Dāseya Bēvajjiya Bayiraya Ba-
6. mmaṃva Mēḷayyamaḷige yint i dharmmanā nādasuva-
7. ru hinde parōkshadoḷu Ballayya Chikkanṇa Hariyaṇa Bo-
8. pṇayanuṃ kundade nadasuvuru
9.

Note.

This inscription refers most probably to the charity mentioned in the inscription above and also to the appointment in the year Śrīmukha of Maleya, son-in-law of Mainetti Ballaya, son of Kommayya for the maintenance of the charity and also refers to the participation in the charity of Dāsaya, son of Kāṭigauḍa (mentioned in the above inscription). Bayiraya, of Bēvajji, Bammayya and Mēḷaya. Ballaya, Chikkanṇa, Hariyaṇa and Boppaya are exhorted to see that even in the failure of proper supervision the charity is observed without any impediment. The date is not verifiable. The inscription ends with the usual imprecation.

17.

On a 2nd inscription stone in front of the Sambhulinga temple in the same village (Gijeyaballi).

Size 5' 0" 2' 9".

Kannada language and characters.

1. namas tunga-śiraś- hūmbi chandra- chāmara-charave triḷōkya-nagarā-
rambha-
2. mulastambhāya Śambhavē
3. ma vistara-sthanam eśeva Hoysaḷa-vamśam a Hoysaḷa-vamśadoḷ udi-
yisi-
4. da Vinayaditya putranapp Ereyanganripaṇḍav Echaladēvizam putti-
5. darb Ballāḷa-Vishnuvudayādityaru avatolage Vishnu-nripaṇa vikrama-
6. ventene munisind aruṇate kadegang inisodave virōdhi-nri-
7. pa-saptāṅgam Vishnu-nripāṇam appuvunōḷ anupamam avan-aḷavi yitarar
a-
8. ḷaviye jagadoḷu! Budhalōkāścharya-nemba Tārksḥya-rathanemb Abjāya-
9. tāksham dal emba dharā-dhārakanemba bhōgāyutanemb udyadbalā-
nvayanemba
10. dharitrivaranemba lōkanutanemb i-perminoyim nōḍe Vishṇuvo-
11. laḡayipam Lakshmaṇanōvallabham ā Vishṇubhūpanoḷ mādēvitvam bettu
petta-
12. I nīrma-Lakṣmīdēvi Narasimhadēvōrvivaranan anūnapuṇyavati vasu-
matī-
13. paḷa kadēḷadoḷ ant arṣtigala dantiya dantaman otti kiṭṭu taḍ-biduvane
14. porre pāḷa porreporre sarektaka-mauktikamgaḷ ā padadoḷavam samarā-
nganaga

15. hāraman oppire mālpan endoḍ āi kkadanadoḷ ānt iditchehuvadaṭar j ja-
gadoḷ Narasimha-
16. bhūpanam || ā Nārasimha-nṛipangam mānini mādēvi sadhvi
su-Lakshmī-
17. niḷayanāgi Ballāḷanripāḷam puṭṭidam dharādharma-dhairyyam || munisim
Ballāḷa-
18. bhūpanam kiḷe poḷev asiya . . . nikāyam sthānadindam
19. jaḍiye naḍuguvār bhithiyim khadga-vidyā pari-
natēyan adēm
20. Kālanoḷ kaltudalte || ātana satiya permneyentene kamaniya-cha-
21. kōrēkshane kumudāsava yenisinezand Umādēvige Vikrama Sōma-
22. vama Ballāḷamahisam kūrpanembudu takkude dal Śivāya
23. namah svasti samadhigata-pancha-mahā-śabda-mahā-(mahā) mandalē-
24. śvaram Dvārāvati-puravarādhisvaram Tuḷuva-baḷa jaḷadhi-badaḷāḷam
25. dāyāda-dīvāḷam | Pāṇḍya-kuḷa-kamaḷa-vana-vēḷayda gandabhēruṇḍa
man-
26. dalika-bēṇṭekāra para-mandala-sūrekāra sangrāma-Bhima kali-
27. kāla-Kāma sakala-vandijana-santarpana-samartha vitarana-vinō
28. da Vāsantikādēvi-labha-varaprasāda Yādava-kuḷāmbura-dyumaṇi
29. samyakta-chūdāmaṇi kadana-prachanda malaparolgaṇḍa nāmādi sama
30. sta-prasastisahitam śrīmat Tribhuvanamalla Talakāḍu Kongu Nangali
31. Gaṅgavāḍi Nōṇambavāḍi Banavase Hānungal-gonḍa bhujabalaḷvira-
32. Gaṅgan asahāya-sūra sanivārasiddhi giridurggamalla chaladankarāma
nissankapa-
33. tāpa Hoysala-Vira-Ballāḷadēvaru sakala-dharitriyam dushṭa-nigraha śiṣṭa-
pra-
34. tipāḷanadin rakshisuttum Dōrasanudrada neleviḍinalu sukha-sankathā-
vinōdadim
35. rājyam geyyuttunire tatpāda-padmōpajivigaḷappa Meyimaṭṭi Malla-dē-
vagam
36. ātana sati Dāhādēvigam puṭṭida śrīmatu Śrīrangadaṇḍanātha ātana tamma
37. Mayimeṭṭi Kalpu-balla-chamūpana mahimōnnati yentendode Rājana-giri
38. . . . rājakaivāra yeredu kaṭṭisi kereya rachisidam vibhu kalpa-
39. mahijam Mayimeṭṭi Kalpu-ballu-chamūpan || antivaribharim kiṛiyam śrī
40. Malapana mahimōnnati yentendode || Giṇeyahalliya śrī Sambhu Mā-
41. . . . dēvara devālyaman ettisidam yesevante Dēvavrinda-nivāsa
42. daṣa . . su . . nijam dhyā . . pātu śaye sa nityam | Śrī-rangadaṇḍa-
dhipa-
43. rim Muddēśvara Mēḷesvara-pada-dvandva-vandana-pritinaṇ ayam | Ranga
putri chi
44. ranjibhyam ! mēdinī chandratārakam | Sambhumēḷesvara-dēvara śrīpāda-
padmā-
45. rādhakarumappa Lingana tāvu kaṭṭisida kereya koḷage goḍa-
46. gi sa 12 salage hanneṇaḍaḷage sa | Mēḷesvara dēvarige ko 10 ||
47. Bramhachāri Chāmanabhaṭṭarige sa | ko 5 Kesirājage ko 5 | Kēsava
48. Bhaṭṭana Mācheya ko 5 ā Nirayyage ko 5 Baladēvage ko 5 Kongaḷināḍaiyage
ko 5 Bramhē-
49. śvaradēvarige ko 5 Chimmayyanige ko 5 Chākisetṭi Bommage āriya mā-
laṇa
50. . . . sasiyanikki sākuvantāgi yikkida gadde ko Kalukūṭigana Mājōjage
keyi ko 10
51. Sambhu Mēḷesvara dēvara hūdōṭa kamba 25 ā hūdōṭava sākuvantāgi Mā-
laḷaṇa

52. Bûvange yikkida gade ko 6 kamba 4 kalukuṭiga Mādôjange keyi ko 5 Hiri-
 53. yakereva keḷage Sambhu Mēḷēśvara dēvarige hola sthala kaṃ 30 gadde
 sta (?) holavēriya ke-
 54. yi ko 6 Tarivadahāḷa keyi ko 14 Kambahāḷa kevi ko 6 Hattiva-hāḷa keyi
 55. ko 4 1 Sambhu Mēḷēśvara dēvara Śrī kâryyake Harijīya Mēḷajīya. .yipattina
 bhôḷa
 56. nivēdya kundidade huḷu-kuppeyali biḷvavaru || yint îdharmava pratipâḷisi-
 dāva-
 57. ru sahasra-kavileyam suvarṇada kôḍuṃ beḷḷiya koḷugu sahita saha-
 58. sra Bramhanaruge Gange Vâranâsiyalu dâna-mâḍida phalaṃ bahubhir
 vasudhâ
 59. dattâ rājābhis Sagarādibhih 1 yasya yasya yadâ bhūmis tasya tasya mahâ-
 phalaṃ sva-da-
 60. ttāṃ para-dattāṃ vâ yô harēta vasundharāṃ shashṭhi-varsha-sahasrāṇi
 viśtâ-
 61. yaṃ jayate krimih 1 yint-î dharmamāṃ kede kiḍisidavaru Gange Vâranâsi-
 62. yalu Gayelu Kuru-kshetradalu sahasra-kavileyam sahasra-Brâ
 63. mhanara komda pâṭakake hôharu || Bidôjana maga Rûvâri Kêtôja
 64. . . . Śrī Rama gurubhyô namaḥ Seṭṭiya

Note.

This inscription has also been noticed in page 46, para 95, of the Annual Report for the year 1918 but without the text. It records that during the reign of Tribhuvana-malla Hoysala Vira Balladēva (Ballā II) an officer under him named Śirangadandâ-dhipa, son of Maimetti Malladēva and his wife Dâhādēvi and his brother Maimetti Kalpu Ballachamûpa built a tank at Gijevahallî and that Mallapa their younger brother caused a temple called Śambhumēḷēśvara to be erected in the same village. Lingana, worshipper of the god Sambhumēḷēśvara is next stated to have made a grant of a plot of land measuring 1 salige out of kodagi of 12 saliges under the tank of his own construction for the service of the same God Śambhumēḷēśvara, and of also another plot of land of 10¹/₂ koligas to Brahmachari Chamanabhatta and of a plot of land of 1 koliga and 5 saliges to Kêśraja and also of lands for the flower garden for the service of the above God and for the gardener and others. The epigraph ends with the usual imprecatory verses.

18.

On a viragal in front of the same temple in the same village Gijevahalli.

Size 3' 3" 1' 9".

Kannada language and characters.

1. śrīmatu Bammeyakereya Mâ-
2. dayyana putrana maga Sûlada
3. Baichagaṇḍa Jāvagalla kâḷagaṇḍali
4. Gidahallî haradara śrī-Māḷēśvarada . . . sattali bīragalu
5. . . . Bankāpurada gurugaḷu Kailāsake harasidaru

Note.

This is a viragal stone recording the death of Sûlada Baichagaṇḍa, grandson of the famous Baichagaṇḍa of Baichagaṇḍa in the battle of Jāvagal. The guru of Bankāpura prayed for the peace of the departed hero.

19.

On a stone lying in front of the same villlage (ñijevahalli).

Size 4'—0" / 1'—6".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandira-chāmara-chârave
2.
3. kshaṇada . . . Hoysaḷānvayāmbhōdhi yesevud ati-gambhīra
4. â Hoysaḷānvayāmbhōdhi-varadibana-sudhākara
5. varagam Padmaladēvigam puṭṭida
6. Hoysaḷa Vīra-Nārasingadēvanū
7.Narasimhan-arasi
8. Sōmanāthālayava . . Kēśavapura
9. kamaḷābhīrāma
10. Kēśavapurav ī
11. vimala-guṇānvitaṅg Ekkalasetṭig ilā-
12. bhāga . . . nāthakula. .Īśvara-padā-
13. bjarādhaka Trilōchanadēva-guru Hariha. .śrayamā-
14. gi.r intu anganeyar Tippave Mā-
15. pputtirppar sūnu Bammānenal Ekkalasetṭi pempu-
16. vaḍedam viśvambharā-chakradolū || kuduvudu
17. ruchira-dharmma samunippa Ekkalasetṭi
18. māg Ekkala-samudramam kattisiḍam || svastī samasta-
19. bhuvanāśrayam śrī prithivīvallabham mahārājādhirājam Yā-
20. dāva-kulāmbara-dyumanī sarvajña-chūdāmanī | Magara-rā
21. jya-nirmūḷana (hōḷa-rājya-pratishṭhāchāryva nāmādi-sama-
22. sta-prasasti-sahitam śrīmatu Hoysaḷa Vīra Narasimha devaru
23. Dōrasamudrada nelevīḍinoḷu sukha-sankathā-vinodadim
24. rājyam geyyuttire śaka-varsha 1119 neya Sarvva-
25. jīt-samvatsarada (hayitra su 3 Sōmatārādandu svastī sama-
26. sta-guṇa-gaṇa-sampannarappa Kēśava-puravād Elavarellam ? aśēsha
27. mahājanagaḷu tammage kāluvalliyada Gija-
28. halliya vūra mundana Ekkalasamudravan Ekkalasetṭi-Kallasetṭige dhārā-
pūrvakavāgi koṭṭa kere- go-
29. dagi-kramaventend are ā kereya modalēriya kâ . . yinda gadde sa kam 40
Mālagau-
30. ḍana kereya badaga kōḍiya Gaudarabhiṇṇiyim paduva-
31. lu Bovakkareya beddale kamba 300 gaṇḍahen
32. beddale . . . n ārigādoḍam salipudu
33. sva-dattām para-dattām vā yō harēta vasundharāṇi shashṭhi-varsha
34. sahasrāṇi viśṭhāyāṇi jāyate krimih śrī
35. Ekkalasetṭiyara muttayyan Ekkalasetṭi Dāsove Tippavve in-
36. tu gaṇḍugaḷu akkandiru kiriya-heṇḍatiya Boppa-he (gga)
37. ḍeya magaḷu Masaṇovve Kalliyānāyaka mayduna Nambi
38. Māṇikasetṭi int ivaroḷagāda tanna vamsāvan uddharisidan Ekkalasetṭi
39. tamma śrīpādada kelagiralu mahājanagaḷ Ekkalasetṭigala maga.

Note.

This records that an officer (not named) of Narasimha II, built the Sōmanātha temple at Kēśavapura, and ~~the~~ Ekkalasetṭi, disciple of Trilōchanadēva built a tank

known as Ekkalasamudra. It also states that on Monday 3rd lunar day of the bright half of Chaitra in the cyclic year Sarvajitu, Śaka 1149 corresponding to Sunday (but not Monday), 21st March A.D. 1227, during the reign of Vīra Nārasimhadēva (II) with titles, all the mahājanas of Elavare *alias* Kēśavapura made a grant of a plot of wet field measuring 40 kambas (boundary described) as a kodagi to Ekkalasetti and his descendants for having built the tank Ekkalasamudra. The usual imprecation comes next. The inscription then refers to the family of Ekkalasetti and stops abruptly in the middle.

20.

On a stone standing by the side of Isvara temple in the village Puralahalli in the Hobali of Banavāra

Size 5' 2'

Kannada language and characters

1. Śrīmat Āṅgīrasa-samvatsara Phālguna su 10 yalu
2. Puralahalliya kâllegade Munivagauda-
3. galu kâdi sura-lôka-prâptan âdam śrī Râma

Note.

This records the death of a warrior named Muniyagauda in the battle of Puralahalli on 10th lunar day of the bright half of Phālguna in the year Āṅgīrasa.

21.

On another stone at the same place.

Kannada language and characters.

1. Āṅgīrasa-samvatsara Phālguna sudha 10 ya
2. Â Muniyagau [dana] maga Nayanagauda âvige
3. kâdi kondu svargastanâdam

Note

This records the death of a warrior named Nāyanagauda son of Muniyagauda in some battle for cows on the same date as the previous number.

KOLAR DISTRICT.

22.

MULABAGAL TALUK.

On a cross beam in the navaranga-mantapa of the Venkataramanasvâmi temple in the village Mudhyanûr in the Hobali of Mudivanûr.

Tamil and Grantha characters Tamil language.

1. svasti Sri Visaikali A-
2. yvan magan Eduttakai Amudiyâr A-
3. mudapperumâl tiru-mantapattal
4. tûnâlum podigai nâlum naduvil uttiram
5. irandum ivar dammam

Note

This inscription records the setting up of four pillars with capitals and two cross-beams in the mantapa of god Amudapperama! by Eduttakai Amudiyâr, son of Visaikali Avvan. The inscription is not dated.

23

SRINIVASPUR TALUK.

On a stone lying in a plain behind the village Kunabagunte in the Hobali of Srî-nivâsapuri.

Size 4' x 3'.

Telugu Language and characters

1. Sâdhârana-samvatsara Mâgha sû 10 ||
2. lu râja nivâ-
3. ra rala Chôla
4. Chôlâchâri
5. riki ichchma
6. dâgi mâ-
7. nya-puchênu
8. chaḍu chésinavâru
9. Vârânasilô â-
10. vu champina pâpâna pôdu-
11. ru.

Note.

Many of the letters of the inscription are effaced. It seems to record the grant of some kodâgi to Chôlâchâri on the 10th lunar day of the bright half of Mâgha in the year Sâdhârana. The date is not verifiable.

On a stone standing in the field of Adeppa in the village Unakili in the same Hobali of Śrīnivāsapur.

Size 2'—3"×2'—0".

Telugu characters and language.

1. Yīśvara saṁvatsara-
2. da Chayitra śuddha | lōna Ranga-
3. yagāru Arasabōja-
4. Bāvuniki yichina nettaru-ko-
4. ḍaginū . . . chēnu kham 10 yin-
5. duku yavaru tapinānu āvu
6. champina pāpāna pōduru

Note.

This records the grant of a plot of land of the sowing capacity of 10 khaṇḍugas as a *nettaru koḍayi* (i.e., a gift for dying in battle field) to Arasabōjabāva by Rangaya on the 1st lunar day of the bright half of Chaitra in the year Īśvara. It is not mentioned in recognition of whose death the grant was made. The date is not verifiable. The inscription ends with the usual imprecation.

On a stone set up in the field of Sounappa in the village Kambālapalle in the same Hobali.

Size 3'×2'.

Telugu language and characters.

1. Siddārti-nāma-saṁ-
2. vatsara Mārگاśīra
3. śu 15 lu Maddēri
4. Lagimēgaṇḍalu
5. Rachayyagāriki Kam-
6. bālapalle daggira
7. yichchina koḍagi mā
8. nya śāsanam maṅgaḷam

Note.

This records the grant of a plot of land near the village Kambālapalli to Rachayya by Maddēri Lagimēgaṇḍa on the 15th lunar day of the bright half of Mārگاśīra in the year Siddhārthi. The date is not verifiable.

In the same village (Kambālapalle), on a stone standing in the field of Talavāra Muniga.

Size 4'×2'.

Telugu language and characters.

1. Sarvachārā-saṁvatsara Pā-
2. ḍaginū . . . chēnu kham 10 yin-
3. duku yavaru tapinānu āvu
4. champina pāpāna pōduru

4. lapalle
5.
6.
7.
8.
9. koḍagi Mu-
10. nimaku yichchina śāsanam !

Note.

This records the grant of some koḍigi land in Kambālapalli to Munima on the 9th lunar day of the dark half of Phālguna in the year Sarvadhāri. The donor's name is not mentioned. The date is not verifiable.

27.

On a stone set up below a banyan tree in front of the village Nilatūr in the same Hobali of Srinivasapur.

Size 1'—8" × 2'—0".

Tamil and Grantha characters.

1. Kāmaśammara (?)—
2. du Nikaraliśōla-
3. maṇḍalattu p Pudan-
4. āṭṭu Neraṭṭūr ēri-
5. yil tūmbu vai-
6. ttu

Note.

This records the construction of a sluice to the tank at the village Neraṭṭūr (Nilatūr) in Pudanāṭṭu of Nikariliśōlamanḍalam by Kāmaśarma.

28.

On a rock in a mango grove belonging to Patel Rāmappa in the village Gaunapalli in the Hobali of Addagal.

Telugu language and characters.

1. reṇḍava-yānikamunamu (?)
2. gānu [i] Virabhadra dēvaruku [i]
3. chi [na] koḍagi āyamunu
4. bhakutulu naḍi
5. di vāru
6.pāpāna pō-
7. duru

Note.

This records the gift of a plot of land for an additional procession service (?) of god Virabhadra. Devotees are requested to maintain the grant. The inscription is not dated.

29.

On a rock to the east of the village Bairagānapalli in the same Hobali.

Telugu language and characters.

1. Vikāri-samvatsara Kārtika su 10
2. Budhavāra Dāsanagāri
3. Vājaku maḍi chēnu

4.
5.
6.

Note.

This records the gift of a plot of wet land to Dâsanagâri Vâja (smith) on Wednesday the 10th lunar day of bright half of Kârtika in the year Vikâri. The date is not verifiable.

30.

On a stone standing in front of the village Kottûr in the same Hobali.

Size 5' 2'.

Telugu language and characters.

1. . . Ramanaya-
2. . . . Nambinanâ-
3. . . yani Vôbila-
4. . . yagaru dêvunaku
5. yichina chênna-
6. ku yevuru tapina

Note.

This inscription records the grant of a plot of dry land for the service of some village deity by Vôbilayyagâru, son of Ramanaya Nambina Nâyani. The record is not dated.

31.

On a stone set up in a field in front of the village Chikanapalli in the Hobali of Nelavanki.

Size 4' 4'.

Old Kannaḍa language and characters.

1. svasti śrī Raṭṭavāḍi eḷuvai lakkeyam konḍu Kollāpuradalu
2. jayastambhavam naṭṭu pe (ra) rddoreya tadiya Koppadalu Āhoma-
3. Ilanana benkonḍuvan āne kudure pendir beṇḍāramam konda Ko-
4. pparakêśaripannmarāna oḍeyār Śrī Rājendra-dêvarge yāndu (38)
5. āvadu Saka—varsha 978 aneya Vijaya saṇva-
6. tsaram pravarttise śrīmat Sēnāpati Okkettu-gaṇḍam Gaṇḍa-
7. Nārāyaṇam Chōlanasingam Manjappayyanappa Rāja-rāja-
8. brahmādirājar Mahārājavādi Eḷu-sāsiraman Pulina-
9. ḍu eḷuvuttuṁ Muṛikināḍu munṇūṇuṁ āḷuttam Ba-
10. Ilīra bīḍinal sukha-sanghata vinōdadal āḷuttire
11. Chōluna besadal Polekêsiya mēle pōgi Pulimaṭṭi-
12. yal kâdi arasara munde Koranelliyuṁ Nelavankeyano-
13. ḍeya Mayindamarasara maga Sovarasarappa mone-mu-
14. ṭṭe-gaṇḍam maruvakkarāma kâydara-Bhīmam duradeḍe—Rā-
15. mam mulivara-Bhīmam Rājendra-Chōlapallavādittam Nelavam-
16. keya keṇeyam kaṭṭi arasara munde kâdi ridu
17. bīrasarggaṁ baḍedar Bannāchari māḍida kalnāḍu

Translation.

~~It is well.~~ While having conquered Raṭṭavāḍi seven and half lakh kingdom, having set up a pillar of victory in Kollāpur (Bombay Presidency), having chased

Āhavamalla (Chlukya king) on the banks of Perddore (i.e., Kṛishṇā) at the place Koppa, and having captured Āhavamalla's elephants, cavalry, wives, and treasure, the illustrious Kōpparakēsari-varma Rājēndradēva was 38 years old, in the year of victory, Saka 978.

While his illustrious general with titles Okkettuganḍan, Gaṇḍanārāyaṇa, Chōḷaṇa-singam, Rājārājabrahmādirājar by name Manjappayya was ruling over Māhārājavāḍi 7,000 province, Pulināḍu seventy, and Murikināḍ Three Hundred, in the capital Ballūr.

Having under the orders of the Chōḷa king, attacked Polakēsi and fought in the battle of Pulimaṭṭi in the presence of the king, Sōvarasappa, son of Māyindamarasa chief of Koranelli and Nelavanke with titles Monemuṭṭezandam, Maruvakkarāma, Kāyḍara Bhīma, Dhuradeḍe Rāman, Muḷivara Bhīma, and Rājēndrachōḷa Pallavāditya, having also built the tank of Nelavanke died in the battle. Bennāchōri engraved this stone.

Note.

The date of the grant is Saka 978 or A.D. 1056 but as no details are given, the date is not verifiable. The inscription refers to wars between Chōḷas and Chāḷukyas (Polakēsi).

32.

On a 2nd stone in the same field of the same village Chākanapalli.

Size 4' × 3½'.

Old Kannada characters and language.

1. svasti Pulimaṭṭiya kāḷegadalu Nelavankeyanoḍeya
2. Chōvarasara munde Chōva Vankaragana magam
3. Chōḷaganḍar alḍana munde paṇḍu bira-
4. saggam baḍedam ivange Koranelliva kere-
5. va kēḷage mūvattu Kōḷaga gaṇḍe koḷage-
6. yam Nelavankeya posa-kereya
7. kēḷagē mūvattu kōḷaga gaṇḍe
8. koḷage koṭṭar

Note.

Be it well. In the battle of Pulimaṭṭi, in the presence of Chōvarasa, chief of Nelavanke, Chōḷaganḍa, son of Chōva Vankaraga fought (with his enemies) and went to heaven. In his memory a plot of land of 30 kōḷagas under the tank of the village Koranelli and a similar plot of land of 30 kōḷagas under the tank of (the village) Nelavanke have been granted as koḷagi.

33.

On a stone to the west of Jōḍi Sākanamma Kottapalli village in the same Hobali.

Old Kannada language and characters.

1. svasti śrī Vaydunibha-mahārājar pritu-
2. vī-rājyam geye Chōrayya Nelavanki ā-
3. bhyantara-siddhi āḷuttire Chōra-
4. yyanavesadi bhanguva
5. kallu
6. ī kallama-
7. re-vo-
8. kkara kola-
9. āḷadu

Translation.

Be it well. While Vaydumba-mahārāja was ruling over the earth and while Chōrayya was ruling over Nelavanki (ābhyantasiddhi ?) this stone called Bhanguva was set up under the orders of Chōrayya. None should slay him who seeks refuge under this stone.

Note

This inscription is very interesting as it refers to a principle that any one taking shelter under a particular monument should not be put to death even if he has committed any crime. The record is however not dated but merely refers to the reign of Vaydumba-mahārāja, whose date is provisionally fixed at 900 A.D. (see P. XXII, Introduction to the Kolar District Volume of Inscriptions E.C. X.)

On the slab containing the inscription is engraved below, a figure of an ascetic in a sitting posture but with his head cut off and a warrior holding what looks like a sword standing to the right and an angel holding a chāmara over the sage on each side.

34.

On a boulder below the tank at the village Kasettipalli in the same Hōbali of Nelavanki.

Telugu language and characters.

1. 'Vishu samvatsara Āśvi-
2. ja ba 5 lu Kaśattipalliyūra
3. kotta—cheruvuku yichchina
4. mānya

Note.

This records the grant probably of a plot of land in which the rock is situated for the conservation of the tank of Kasettipalli on the 5th lunar day of the dark half of Āśviyuja in the year Vishu. The date is not verifiable.

MYSORE DISTRICT.

35.

CHAMARAJANAGAR TALUK.

On a stone lying in a field near a grove in the village Ummattûr in the Hobali of Ummattûr.

Kannada language and characters.

1. svasti śrī Rāja-
2. bhaṭṭāraru . . . nōntu
3. sanyasanam-geydu mudī-
4. pidar kalla nilisidam Jñā
5. na . . . panditam

Note.

This records the embracing of sanyāsāśrama and the death of Rājabbhaṭṭār, a Jaina ascetic and the setting up of the inscription stone in memory thereof by Jñāna . . pandita.

36.

On a stone on the site of the deserted village (angavādi, a mile off from the village Honganûr, in the Hobali of Santēmārahalli.

Size. 3'—6" × 2'—6".

Kannada language and characters.

1. svasti śrī Viradēvarāya-
2. voḍeyaru rājyaṁ gaivali
3. Virōdhi-samvat-arada Kārti-
4. ka su 1 Sô lu Nanja-
5. rasavoḍeyaru vûra
6. Nanjanāthadēvara śrikārya-
7. kke bitṭa magga-terige sām̐ya
8. bēḍige saha mānyavāgi bi-
9. ṭtu koṭṭaru yī dharmavan a-
10. ḷidava

Note.

This records the right to collect the tax on looms, together with *bēḍige* (benevolences?) and use the amount for the service of god Nanjanātha granted by Nanja-rasavoḍeyar on Monday 1st lunar day of the bright half of Kārtika in the year Virōdhi during the reign of Dēvarāya Voḍeyar. The date is not verifiable.

37.

On a stone in a field of the village Kudêru in the same Hobali (Santenârahalli)

Size 4'—6" × 2'—9".

Kannada language and characters.

1. svasti śrī Śaka varsha 142 [?]
2. Ravudri-sanvatsarada Pushya ba 10
3. Mam śrīnam mahāmaṇḍalêśvaraṃ
4. ŚrīVīra Channa Nanjarāya-vo-
5. ḍeyarige saluva mahāpradhāni
6. Siddhayyarāv itara nīrūpadim
7. Sōmarasa-mantriśvara Kudi-
8. hēra prabhugaḷu ashtādaśa-pa-
9. jegaḷ-anumatadim Ba-
10. yiranapurapatige
11. Rānttapuranendu kaṭṭisi
12. ā puradolaḡāda magga ma-
13. nevaṇa anubhavisu
14. ra guttige bhūmi 3300 kke
15. siddhāya ga 20 || vanu
16. teruve bittu-koṭṭa . . .

Note.

This records the construction of a new village called Rāvuttapura and the grant of the right to collect taxes on looms and houses in the village together with the remission of 20½ gadyānas on the total tax payable (*siddhāya*) on the land 3300 belonging to the village to Bayirana, the headman of Pura, with the consent of the prabhū of Kudihēru and 18 kinds of people (*prajā*) of the same place by minister Sōmarasa under the *nīrūpa* (order) of Siddhayyarāvuta, mahāpradhāna to Vīra Channa Nanjarāya Voḍeyar, mahāmaṇḍalêśvara on Tuesday, 1st lunar day of the dark half of Pushya in the year Raudri, Śaka 1422 corresponding to Tuesday 5th January A.D. 1501.

38.

On a stone in the dam to the right of the sluice of the chief tank of the village Haradanahalli in the Hobali of Haradanahalli.

1. Sādhārana-sanvatsara-
2. da Kārtika śudha 5 lu
3. Haradanahalliya
4. sēnabōva Linga-
5. ppayyanavara makka-
6. lu Rāmappanavaru
7. kaṭṭista tūmbu śrī

Note.

This records the construction of a sluice to the tank by Rāmappa, son of Rāmappayya, village accountant of Haradanahalli on the 5th lunar day of the bright half of Kārtika in the year Sādhārana (date not verifiable).

39.

On a stone near a dam in the same village Haradanahalli in the same Hobali of Haradanahalli.

Size 6'--3" \times 3'--9".

Kannaḍa language and characters.

1. Subham astu svasti śrī vijayābhyudaya
2. Śālivāhana-śaka varsha 1440 neya
3. Bahudhānya-samvatsarada Pushya su 10 lu
4. śrīman mahāmaṇḍalēśvara yara-
5. manāyakara nāyakaru
6. nāḍan āḷuvalli
7.
8. Haribara ge koṭṭudu
9.
10. sunku sarvadāya
11. ḍamanāyakaru tanna
12. manah-pūrva
13. gōva Brāhmaṇara konda pāpake hōha
14. śasana maṇḍala mahā śrī śrī

Note.

This records the grant of right to collect tolls and other taxes to (name is effaced) by (name is effaced) while nāyaka (name effaced) was ruling over nāḍu (name effaced) on the 10th lunar day of the bright half of Pushya in the year Bahudhānya, Śaka 1440 (A.D. 1518). The date is not verifiable.

40.

On a boulder in the fallow land belonging to the village Chennāpura in the same Hobali.

Kannaḍa language and characters.

1. Rudhirōḍgāri-samvatsara-
2. da Chayitra sudha 1 lū
3. Rāmanāyakara ma-
4. ga Yarapanāyaka ka-
5. ṭista maṇṭapa nama-
6. śśivāya śrī śrī

Note.

This records the construction of a maṇṭapa by Yarapanāyaka, son of Rāmanāyaka, on the 1st lunar day of the bright half of Chaitra in the year Rudhirōḍgāri. The date is not verifiable.

41.

On a stone near the ruined fort of the village Pura in the same Hobali.

Size 3'--6" \times 2'--9".

Kannaḍa Language and characters.

1. Jaya-samvatsarada Śrāvaṇa ba || ralu Toṇ-
2. ḍanūradēvara Mādigavuḍana maga Dēvaṇṇa

3. Mādarasa makkaḷu Siddha-gavuḍa
4. nīlisida kallu

Note.

This seems to be a memorial stone set up by Siddhagaṇḍa recording the death of his father Dēvaṇṇa Mādarasa, son of Dēvara Mādigaṇḍa of Tondanūr on the 11th lunar day of the dark half of Śrāvana in the year Jaya (date not verifiable.)

42.

On a second stone in the same place.

Size 4'—6" '3'—6".

Kannaḍa language and characters.

1. svasti śrī jayābhvudaya Śālivāhana śaka varuṣa 1462
2. vartamānavāda Vikhāri-saṃvatsarada Phālguna śu 5 lu śrī ma-
3. Narasayyanavara nirūpadim Varada arasaru ka
4. guttigēya yakalla-padeyagi koṭṭa
5. nūragāṇava (Here three lines are effaced)
6. tudike
7. mane kaḷu tōṭa biṭṭaru
8. bhōga tējasvāmyavanu āgumaḍi
9.
10. akṣharadolu hamneradu varaha māgi
11. keṭṭege anyāyo adaku illa āḥ chandrārka-
12. sthāpa mānya alupida
13. konda pāpake hōharu

Note.

The most important portion of this inscription is lost. From what remains it seems to record the grant of some land of the annual income of 12 varahas by Varada arasa under the orders of Narasayya to some one (name not found) on the 5th lunar day of the bright half of Phalguna in the year Vikari Śaka 1462 (A.D. 1540). The date is not verifiable.

43

On a stone in the village Punajur, lying near the 19th mile stone in the Road from Haradanahalli in the same Hobali to Satvamangala.

Old Kannaḍa language and characters.

1. svasti śakla-varsha vombhainūra nālkanēya Chitra
2. Śrāvāṇa māsaḍa śuddha dasami Sōmavāradandu Maḷūra sayira o-
3. ḷpārbbharuṇ Mallayyanuṇ māḍisida dēḡulakke koṭṭa maṇṇ Oragūlal-paḍirrkka-
4. ṇḍuḡaṇ yidun āvan aḷidan alivavan keṭṭeyuṇ āraveuṇ Vā-
5. ranāsiyuṇ kavileyuvan aḷida braṇḥatikūḡaṇ svatdattām para-
6. dattām vā yo harēta vasundharāṇi shashṭi varsha-sahasrāṇi
7. viṣṭāyām jāyate krimih

Note.

This records the construction of a temple and the grant of a plot of land of the sowing capacity of 10 kaṇḍuḡas in the village Oragāl by the thousand Brahmins of the

village Maḷūr and Mallayya on Monday 10th lunar day of the bright half of Śrāvana in the year Chitrabhānu, Śaka year 904 (A.D. 982). The 10th lunar day of the bright half of Śrāvana in that year coincided, however, with Wednesday and not Monday. The usual imprecation is found at the end of the inscription.

44.

MYSORE TALUK.

On a stone standing in front of the village Kurubārahalli in the Hobali of Mysore.

Size 5' × 3'.

Kannaḍa language and characters.

1. sarôja-sannibha-mukhaś Śêsham hasan sarvataḥ
2. dâna-mahôgra-khaḍga-vihita- trai- hakra-rakshâ-kramah bibhrâjat-sabalô-
3. ru-dôrbala-mahâ-sâmrâjya-sarvônnata-śrîmâ-
4. n Îśvara-sambhavô guṇa-vaṭam sinâ Nrusimhō nrupah | Kaṭhari Śâ-
5. ḷuvânkasya dharêdyasya dharâpatêh | nitya-dâna-ratâṃ yâti mahârâ-
6. ja . . . sampadâ | dikkâmini-kuchatati-ghanasâra-kirtih Bukkâmbikâ ja-
7. ṭhara-dugdha-payôdhi-chandrah | lîlâ-vaśikṛita-virôdhi-nrupâla-Lakshmîh
Chô-
8. lâvanîpa-vijayâya purastât chulîkîkritya (Chôlêndram
9. snêha- sanmukham ravîpatat viśvam sa viśva-chakrê-
na kura-
10. van nrîṇâm mudâ nayan sâstra-samśôdha-samprâpta-Tulâ-purushakâra-
nât Śâkê-ratanakvabdhî-
11. chandra-samê Pingala-vatsarê | chârû Śrāvana-pûrnêndau vasvarkshe
Stiravâsarê Âpastambhâya
12. mârya- sūnavê | Ambikâ-râdhanapara Kâmiyâcharya-śarmaṇê
ayi
13. . . grâmaṃ Maisûru- sthala- maṇḍanam Mâdanâyakana-halliti Kâvê-
rî-Kapilântarê sîmâ
14. phalaśâli śilâ taṭâka paśchimadiśi Râkuntadaseti-samudrabhûh Ka-
badara Purî-nira taṭâ-
15. ka lêkhâ lô-kadaya vâri yastidayâ bhûr Sâmbaya dharma pâtaka
hârîcha
16. Hanjara grâma-bhûh śatrunâpi kṛitô dharmah pâlanîyah prayatna-
tah śatrur êva
17. narah śatruh dharmas śatrur na kasyachit sva-dattâṃ para-dattâṃ vâ yô
harêta vasundharâṃ shashṭhi-va-
18. rsha-sahasrâṇi vishṭhâyâṃ jâyate kṛimih | sva-dattâd dviguṇam puṇyam
paradattânupâ-
19. lanam para-dattâpahârêṇa sva-dattâṃ nishphalam bhavêt | dâna-pâlana-
yor madhye dânâch chhrêyônu-pâ-
20. lanam dânât Svargam avâpnôti pâlanâd achyutam puḍam Daṇâyakara
voppa

Translation.

Victorious is the king whose face is like the lotus flower, who laughs at Śêsha (for his inability to bear the burden of the earth), who with his sharp sword has successfully offered protection to the three circles of the world ; who has stood high above all others in respect of the might of his arms ;—the illustrious king Narasimha born of Îśvara and the goal of the virtuous. Kaṭhârî (Sâḷuva), king of the earth who, excels all others in making daily gifts :—He whose fame stood as fragrant dust of camphor on the breasts of the guardian nymphs of the quarters ; who is a moon come out of the milky-

ocean that is the womb of Queen Bukkâmbikâ ; who has seized with ease the splendour of sovereignty of hostile kings and who went on a victorious march against the Chôla king. Having swallowed the Chôla king he ruled over the vast earth standing under a single umbrella causing admiration to people. In the course of observing the gift of Tulâpurusha (gift of gold equal to his own weight) according to the śāstras, in the Śaka year 1419, in the cyclic year Pingala on the full moon day of bright Śrâvâṇa with the constellation Dhânushthâ on Saturday, he granted to Kâmiyâcharya of Âpas-tamba-sâtra, son of ever worshipping Goddess Ambikâ, the village known as Madanâyaḍanahalli, an ornament of Mysore, situated between Kivêri and Koppil, with the boundary (letter are illegible) . . . known also as Han-jera

Even the gift made by a hostile person should be maintained at all costs. Man is an enemy to man but virtue is nobody's enemy. Whoever takes away the earth gifted by himself or by another will be born as a worm in ordure for sixty thousand years. The protection of a gift made by another is productive of twice the amount of merit accruing for one's own gift. One's own gift will prove fruitless, if the gift made by another is confiscated. Of the gift and protection of a gift, the latter is better than the former. Through gift one attains heaven but through protection of another's gift one attains a heavenly place from which there is no return.

Note.

The inscription belongs to the reign of Śâluva Narasimha II of Vijayanagar and the date corresponds to Saturday 12th August 1497 A.D.

45.

NANJANGUD TALUK.

A copy of Chilikavâḍi copper plate grant of Krishnarâja Voḍeyar II, dated Śaka 1683 in the possession of the *Gurikâr* of the village Gattavâḍi in the Hobali of Hedatâle.

Kannada language and characters.

1. Subham astu Harêr lilâ-Varâhasya camshtrâ-danḍas sa pâru
2. va [h] Hêmâtri-kalaśa yatra Dhâtri chhati-Śrîyam dadhau namastun-
3. ga-śiraś chumbi-chandra-châmarâ-charave trailokya-nagarâ-rambha-
4. mûla-stambhâya Sambhaye svasti Śri vijayâbhyudaya Śa-
5. livâhana Śaka varshangaḷu 1683 sanda vartamânavâda
6. Vishu-samvatsarada Kârtika ba 10 lû Śrîmad râjâdînâja tâ-
7. japaramêśvara prauḍha-pratôpâ pratima viranarâpati Mahî-
8. śûra Śrî-Krishnarâjavodeyaraia-navaru Venka-
9. țarâmayyage baresi koțṭa kraya bhûḍâna tâmbra-
10. śâsanada kramaventendare Mahîśûranagarada
11. Hôbali-sime-vichârada-châvaḍi valitada Satyâ-
12. gâlu-sthalada Chilikavâḍigrâma 1 kke vichârada-châ-
13. vaḍi śyânabhâga sthalada śyânabhâga saha baredukon-
14. dubanda lekha prakâra Bahudhânya-samvatsarakke hutṭiddu
15. sakala-suvarnâdâya davarâdâya saha kaṇ-
16. țhi gu 17 vingaḍa maṇihya Mûgûrige salu-
17. va sunka gu 3-3-7 pommuga 1-1 ubha-
18. yara Mûgûri ubhayam grâma 1 kke
19. hutṭavaḷi kangu 176-7 nûreppatâru

20. varahāvu Kollāgālada settara mukhānta
21. bokkasakke śakalyavāgi santāda kāraṇa
22. yi grāṇada yelle chatuśśimeyola-guḷḷa nidhiva-
23. dyashṭa-bhōga-tēja-svāmyaṅgaḷu ninage saluvuḷu
24. yillinda munde nīnu māḍuva ādhi-krava-dāna pa ri-
25. vartanagaḷemba vyavahāra chatuśṭayamgaḍigu salu-
26. vudūldarinda putra-pautra-pāraṃparyavāgi nīrūpā-
27. dhika sarvamānyavāgi śaśvatavāgi anubhvi-ika n-
28. ḍu baruvuḷu ēkaiva bhaginī loke sarvēśhā-
29. m ēva bhūbhujām na bhōjyā na kara grāhyā vipra-da-
30. ttā vasundharā āva dattam kara-dattam v. vō karē-
31. ta vasundharam śaśṭhi-varsha sahasrāni viśvāyām
32. jāyate krimih Śrī Kṛṣṇarājā

Note.

This records the purchase grant of the village Chūlukavāḍi, free of all taxes, on the receipt of 176 Kanṭhīrāvi varahas as the price of the village, into the treasury through the settis of the village Kollāgāla by the illustrious Kṛṣṇarājavedeyar (II), king of Mysore (with usual titles) to Venkatrāmaia on the 10th lunar day of the dark half of Kārtika of the year Vishu, Śaka 1683 (A.D. 1761). The date is not verifiable. The usual imprecation is found at the end of the record.

46.

A copy of a *Nirūpa* of Kanṭhīrāva Narasarāja Vedeyar II, king of Mysore in the possession of Rāmarāja of the village Kaḷale in the Hobali of Nanjangūd.

Kannada Language and characters.

1. Khara-samvatsarada Vaiśākha śu 11 lū śrīmatu Mahīśū-
2. ra-nagarada-hōbali-sīme vichārada Chaluvaiaige bāresi
3. kaḷuhisida nīrūpa adāgi Kaḷale Lakshmīkāntasvāmi-
4. yavara rathōtsavakke ninna hōbali gaḍigaḷinda chappa-
5. ra melukaṭṭu aḍigabba kumbhāra svarūpu yale kā-
6. yi mēlōgara hūvu gandha modalāda haṇa muṭṭa-
7. da sōpaskaravannu tarisikoṭṭu rathōtsavavannu
8. sambhṛavavāgi āga māḍisuvadu
9. Kanṭhīravanarasarājavedeyaru-

Note.

This is an order issued on the 11th lunar day of the bright half of Vaiśākha in the year Khara (A.D. 1711), issued by the king Kanṭhīrāva Narasarāja Vedeyar to Chaluvaia, superintendent of Mahīśūra Nagarada Hōbali-sīme Vichāra office to celebrate the annual car-festival for god Lakshmīkānta in the village Kaḷale by getting a free supply from the villagers of the Hobali, of the articles necessary for pandals, hangings, firewood, pots, betel-leaves, vegetables, cocoanuts, flowers and scents, and other necessary things. The king's name Kanṭhīrāva Narasarāja is written at the bottom of the grant. The date is not verifiable.

47.

A copy of a second nīrūpa of the same king Kanṭhīrāva Narasarāja Vedeyar II in the possession of the same person.

Kannada language and characters.

1. Sarvajitu-samvatsarada Śrāvaṇa śu 6 lu śrīmatu
2. Mahīśūranagarada hōbali sīme vichārada Chalu-

3. vaiyage baresi kaḷuhisida nirūpa adāgi Kaḷale Lakshmī-
4. kānta-svāmiyavara dēvasthānada paḍitara dipārādhanege
5. ghatti nūru-varahada grānava koḍisi śilā-pratishṭeyanu
6. māḍisi koḍisuvārītige appane māḍisi yidhēve ā-
7. prakārakke Kaḷale Lakshmīkānta-svāmiyavara dēvasthana-
8. kke ninna hōbaḷi śimēli ghatti nūru varahada grāma-
9. vanu kodisi śilā-pratishṭeyanu māḍi kodisuvudu
10. Śri Kanṭhīravanarasarāja Voḍeyaravaru

Note.

This nirūpa addressed to Chaluvaiva, Superintendent of Mysore Nagarada Hobali sine records the grant of a village yielding 100 varahas for the food-offering and keeping of a light in the temple of god Lakshmīkānta in Kaḷale and the setting up of an inscription-stone recording the gift. The date of the nirūpa is the 6th lunar day of the bright half of Śrāvama in the year Sarvajitu. The date is not verifiable. The name Kanṭhīrava Narasarāja Voḍeyar is written at the bottom of the grant.

48

A third nirūpa of the same king in the possession of the same person.

Kannaḍa language and characters.

1. Sarvadhāri-samyatsarada Kārtika Śu 15 lu Śrīmatu javaḷi-lābhā-
2. dāyada-chāvaḍi maneḷagāra Haridāsavyage ninu u-
3. ppanahallīya grāma 1 yī upagrāma Sōrekāyīpura-
4. da grāma 1 sahā yidakke saluva gadde beddalu tōṭa
5. tudike sunka pōmmu muntāgi ā sakala svāmyavu Kaḷa-
6. le Lakshmīkāntasvāmiyavara dēvasthānada paḍitara dipā
7. radhanage nadedu baruva hāge dhūreveredu śilapratishṭhe-
8. yannu māḍisi tāmbrāśāsana-vannu baresi kottu vidhēve-
9. yāgi yi-grāmagalinda saluva javaḷi lābhādāya
10. hogekāṇike hana muntāgi patte prakarakke salatakka pōm
11. mina hanavannu kēḷade sarva-mānyavāgi nadasikōndu
12. baruva ritige kaṭṭaleyanu māḍisi vidhēve-yāda kī-
13. tana ā-prakarakke Kaḷale Lakshmīkāntasvāmiyavara paḍi-
14. tara dipārādhanege saluva Uppinahallī-grāma 1 yī
15. upagrāma Sōrekāyīpurada grāma vōndu saha vi
16. grāmagaḷinda saluva javaḷi lābhādāya hogekāṇike
17. hana saha patte prakarakke pōmmīna hanavannu kēḷade sa-
18. rva-mānyavāgi nadasi kōndu baruvudendu baresida
19. śāsana sva-dattāṃ para dattāṃ vā yō harēta vasundharāṃ
20. shashthi-varsha-sahasrāṇi viśiṭhāyāṃ jāyate kīṃiḥ Śrī
21. Kanṭhīravanarasarāja voḍeyaravaru

Note.

This nirūpa addressed to Haridāsaiya, *chāvaḍi maneḷār*, authorised to collect toll dues on cloth ordered him to collect all taxes due from the village Uppinahallī and its hamlet Sōrekāyīpura and with it to defray the expenses necessary for the food-offering and the maintenance of a light in the temple of god Lakshmīkānta in Kaḷale. It is stated in the nirūpa that the grant of the total taxes levied from the two villages has been recorded on a stone as well as on a copper-plate and that the *maneḷār* should wait for no second order in carrying out the instructions contained in the nirūpa.

without hesitation. The nirûpa is dated in the 15th lunar day of the bright half of Kârtika of the year Sarvadhâri. The date is not verifiable. The *nirûpa* ends with the well-known imprecatory verse *sva-dattâm para-dattâm râ* usual in all inscriptions. At the bottom of the nirûpa, the name of Kanṭhîrava-narasaiāja Vodeyar is written.

49.

YELANDUR TALUK.

Kundalavâḍi copper-plate grant of Krishṇadêvarâya, king of Vijayanagar, dated Saka 1440 in the possession of Śrinivâsa Aiyangâr, Pleader, Yelandur town.

Sanskrit language and Nâgari characters.

1. śrî Ganâdhipatayê namaḥ namas tunga-śiraś-chumbi chandra-chāmara-châravê ।
2. trailôkya-nagarârambha-mûlastambhâya Sambhavê । kalyāṇayâstu tad-dhâma
3. pratyûha-timirâpahaṃ । yad gajôpy Agajôdbhûtaṃ Hariṇâpi cha pûjyatê । asti
4. kshîra-mayâḍ dēvair mathyamānān mahāmbudhêḥ । navaṇitam ivôdbhûta-
5. m apaniya-tamô mahah । tasyâsit tanayas tapôbhîr atulair anvartha-nāmâ Budhaḥ
6. punyair asya Purûravâ bhuja-balair âyur dvishâm nighnataḥ tasyâyur Nahushôsyâ ta-
7. sya parushô yuddhê Yayâtîḥ kshîtau khyâtas tasya tu Turvasur Vasu-nibhaḥ
8. śrî Dēvayāni-patêḥ । tad-vamśê Dēvaki-jānir didipe Timma-bhûpatîḥ । yaśasvî
9. Tuḷuvēndrēshu Yadōḥ Krishna ivānvayê । tasyâ-bhûd Bukkamâ-jānir Iśva-
10. ra-kshîti-pālakaḥ । atrâsaṃ a-gunabhrāṇsaṃ mauḷi-ratnaṃ mahîbhujāṃ । sarasâḍ ulabhûta-
11. smān Narasāvanipālakaḥ । Dēvaki-nandanât Kāmô Dēvaki-nandanâḍ iva । sôyam Narasa-
12. bhûpalaś Chêra-Chôḷâdi-bhûbhrîtaḥ । jîtvâ dānāmbuṇâ dharmā-samudraṃ tanôṭ Ti-
13. ppâji-Nâgalâ-dēvyôḥ Kausalyâ-śrî-Sumitrāyôḥ । dēvyôr iva Nṛsimhēndrât tasmât Panktirathâ-
14. d iva । vîrau vinayināu Râma-Lakshmanāv iva nandanau । jâtau Vîra-Nṛsimhēndra-Krishṇarâya-ma-
15. hîpati । vîraś śrî Nârasimhas sa Vijaya-nagarê ratna-simhâsanasthaḥ kîrtyâ nityâ nirasyan-
16. Nṛiga-Naḷa-Nahushān apy avanyān athānyān । â-Sêṭôr â-sumêrôr avani-sura-nutaḥ svaira-
17. m âchôdayâdrêrâpâśchâtyâ-chalântâd akhila-hṛdayam âvarjya râjyam âśâsa ।
18. prâjyam prasâsya nirvighnaṃ râjyam dyām iva śûsitum । tasmin guṇēna vikhyâtê kshîtê-
19. r indrê divanî gatê । tatôpy a-vârya-vîrya-śrî Krishṇa-Râya-mahîpatîḥ । bibharti maṇi-kêyûra-
20. nirvisêshaṃ mahî-bhujām (mahîm bhuje) । Kānchî-Śrîsaila-Sônâchala-Kanakasabhâ-Venkaṭâdri-pra-
21. mukhyêshv âvartyâvartya sarvêshv atanuta vidhivad bhûyasê śrêyasê yah । dēvasthânê-
22. shu tîrthêshv api kanaka-tulâ-pûrushâdîni nânâ-dânānyêvôpadânair api samama-

23. khilair āgamōktāni tāni | rōsha-kṛita-prati-pārthiva-daṇḍaḥ śēsha-bhuja
kshiti-rakshaṇa-śaunḍaḥ |
24. bhāshege-tappuva-rāyara-gaṇḍas tōsha-kṛid arthishu yō raṇa-chaṇḍaḥ |
rājādhirājas tējasvī
25. yō rāja-paramēśvaraḥ | mūru-rāyara-gaṇḍākhyah para-rāya-bhayankaraḥ |
Hindūrāya-sura-
26. trāṇa-dushṭa-śārdula-mandanah || vīra-pratāpa ityādi birudair uchitair
vutah | stuty audāya-
27. s sudhībhis sa Vijayanagarē ratna-simbhāsanasthaḥ kshimāpālān Kṛishṇa-
rāya kshiti-patir adharikrī
28. tva nityā Nṛigādīn | ā Pūrvādrēr athāstu-khiti-dhara-katakid ācha Hēma-
chalantad e śē-
29. tōr arthi-sārtha- śriyam iba bahulikṛitya kirtyā samindhē | Sakābdē Śāli-
vāhasya sa-
30. hasrēna chatuś-sataih | chatvārimśat-samāyuktē . . . śuddhē
Īśvara- vatsarē ramyē
31. māsī Kārtika-nāmanī | śukla-pakshē śubhē m utthāna-dvadaśī-
tithau | Tunga-bha-
32. drā-naḍi-tirē Vithalēśvara-samīdhau | aśēsha-vēda-vēdānta-purāṇāgama-
vēdine | pada-
33. vakya-pramānēhu parāṇ prauḍhim upēyushē | Kaundinya-gōtra-jātāya
ch Āpastambāya Yā-
34. jushe | śākhine sucharitrāya samasta-guna-śāline | śrīmad Vēnkata-nāthasya
kainkaryāsakta- chēta-
35. sē | Venkaṭāchārya-putrāya Rāmānuja-mahātmanē | Hoysalakhya mahā-
rājyē prasiddham
36. jagatī-taḷe | Mahadēvapurāt prāchīm diśam āśritya samsthitam Handiku-
37. ppābhidhānāvāh palyā dakshinataḥ sthitam | Kārē-pūrāhvayād grāmāt
prāchīmāyām diśi
38. sthitam | grāmād Dēvanahallī tyuttarasyaṃ diśisthitam | nāuna Kundala-
vāḍiti prathitam
39. grāmaṃ uttamaṃ Kṛishna dēva-mahārāyō mānanivō man svamāṃ | sa-
hiraṇyapayōdhārā-
40. pūrvakaṃ dattavān mudā | Virapa-vodeyara kalla-vattim Turuvana-
purada vōnivinda mūdalu
41. Sōmanātha-dēvara holadinda tenkalu Māchayana-purakke paduvahu Par-
vatayana tōṭadim baḍagalu
42. grāmavanu
43. dāna-pūlanayōr madhyē dānāt śrēyōm-pālanam dānāt Svargaṃ avāpnōti
44. pālanād achiyutam padam | sva-dattād dvi-guṇam punyam para-dattānu-
pālanam | purada-
45. itāpahārēṇa sva- dattam nishphalam bhavēt | śrī śrī Viṇūpāksha

Note.

This contains the usual genealogy of the Tuluva kings of Vijayanagar down to Kṛishṇarāja and records the gift of the village Kundalavāḍi, situated in Hoysala-rājya, to the east of Mahadēvapura, to the south of Handikuppa, to the west of Kārēpura and to the north of Dēvanahallī, by that king, seated on his jewelled throne at Vijayanagar to Rāmānuja, son of Venkaṭāchārya, of Kaundinya-gōtra, Āpa-stamba-sūtra, and Yajus-śākhā on the 12th lunar day, utthānadvādaśī, of the bright half of Kārtika in the cyclic year Īśvara, Śaka 1440.

The Śaka year 1440 however is Bahudhānya and not Īśvara. The previous year, Śaka 1439 is Īśvara. The date is not verifiable. The usual imprecatory verses follow.

Size 1'--2" / 2'--2".

1. śrī Bahudhānya-samvatsara śrī-
2. vaṇa śu 15 lu śrī Bayicha-
3. nāyakaru śrī Virabhadra-
4. dēvarige biṭṭa bhumi sūrya-
5. candraru sākshi śrī

51.

1. śrīmatu Rāksṥasa-samvatsara Phā-
2. lguṇa śu 5 Śu lu Hiriyode-
3. yara śīsyaru ('hikappadēvarige
4.
5. dharmārta kaṭṭisi koṭṭa maṇ-
6. ṭapa śrī śrī

52.

Size 2'-6" x 1'-3".

1. svasti śrī Jaya-sam-
2. vatsara Kārtika su 5
3. lu Nāgagaunḍa-
4. na maga Dēpagaunḍa dē-
5. valōkake sanda

This is a memorial stone recording the death of Dêvagaunḍa, son of Nâgagaunḍa, on the 5th lunar day of the bright half of Kârtika in the cyclic year Jaya (Date not verifiable).

53.

On a fragment of stone near a drain on the road from the village Hosur, a hamlet of the same village Kestûr, to Tunikur.

Kannada language and characters.

1. svasti śrī vijyābhyudaya śālivāha
2. Vikrama samvatsarada Pushya śu 5 Sōnavāradalu śrīmatu
3. Sōvannasettiyan tamma mātāpitrigalige
4. vaptiyagobēkendu mantapava kattiśi śrī Hanuman
5. pratisthēyanū māḍisi ā-dēvara naivēdya pūje-pura
6. kle tamma kramavāgi bandiruva ālada marada
7. valli avidu koḷaga gaddeyanū
8. koṭṭaru

Note.

This records the construction of a mantapa and the setting up of god Hanumân in it and the gift of a plot of wet land of the sowing capacity of 5 koḷagas for the food-offerings of the said god by Sōvannasetti for the peace of the soul of his departed parents on Monday 5th lunar day of the bright half of Pushya in the cyclic year Vikrama in Śālivāhana era (the figure showing the number of years is effaced).

54.

On a stone lying near a ruined well to the north of Prebhudēvarabetta in the same village Hosûr.

Size 3' 3" 1' 9"

Kannada language and characters

1. Naḷa-samvatsa Māga su 1
2. lī Madannanāyakarige
3. dharmavāgi bēkendu Nanja
4. pparasaru mathada Bhadrappade
5. varige sarvamānyavāgi biṭṭa
6. hola o hattu koḷaga yi-
7. dake tapidavaru Gangeya
8. Bramhanara konda pātakada
9. li hōharu Śivapādavē
10. Sarapu śrī śrī

Note.

This records the grant of a dry field of the sowing capacity of 10 koḷagas to Bhadrappadēvaru, head of a matt, by Nanjapparasa, for the merit of Madannanāyaka on the 1st lunar day of the bright half of Māgha in the cyclic year Naḷa. The date is not verifiable. The inscription ends with the usual imprecation.

55.

On a stone forming part of the dam of the Big Tank of the village Mallaganahalli in the same Hobali of Yelandur.

Kannada language and characters.

3. Sômaśivâchâryara śiśya
4. Chennarâjadêvaru maṭṭhava
5. kaṭṭisi charantigala dâsô-
6. hakke biṭṭa gadde kham o || o hattu
7. tûmbi-ge mûḍalu baḍagavâgi-
8. ruva haḷḷada bhûmiyannû biṭṭu
9. koṭṭaru

Note.

This records the construction of a matt building and the grant of a plot of wet land of the sowing capacity of 10 koḷagas below the tank of the village for the feeding of Jangamas frequenting the matt by Chennarâjadêva, disciple of Sômaśivâchârya on Wednesday the 1st lunar day of the bright half of Bhâdrapada in the cyclic year Ângirasa (date not verifiable).

56.

On a stone in the basement of Dêśêśvara temple in Maddûr in the Hobli of Agara.

Kannada language and characters.

1. svasti śaka varusha 1302 neya Raudri-samvatsarada Mâgha ba 1 Sô Rôhiṇi-nakshatradalu śrîman-mahâ-maṇḍalêśvara ari-râya-vibhâḍa bhâshege-tappuva-râya-ragaṇḍa pûrva-dakhiṇa-paśchima-samuḍrâdhipati śrî Vira Bukkarâya-mahârâyaru prithvîrâjyam gaivuttiralu śrîmad Upêndrapuravâda Maddûra śrîmad asêsha-mahâ-janagaḷu â ūra Mâyiseṭṭi Kêtamallaseṭṭiyogaḷla nâḍa samastaru halavu samasta gauḍu-prajegaḷu tammolaḡe voḍambaṭṭu â Maddûra śrî Dêsinâthdêvarige pûrvadalu biṭṭa dharma purâṇa abhyâgatara nityâhâra Vêda-pârâyaṇa

2. Tiruppâyi śrîkâryakke ūra mûḍaṇa Mâyanna bhûmiyolaḡe irkkanḍuga gadde hola tôṭa saha â sarva-prajegaḷa anumataḍinda â Mâyiseṭṭi-voḷagaḷḷavaru dhârâ-pûrvakavâgi koṭṭaru mattam â ūra hasarada sunkavam â-chandrâ-rkavâgi naḍevantâgi śrî Dêsinâtha-dêvarige sarva prajegaḷu voḍambaṭṭu biṭṭa dharma sva-dattam vâ yô harêta vasundharâm ! shashṭhi-varsha-sahasrâṇi vishṭhâyâm jâyate krimih

Note.

This records the grant of a plot of wet land of the sowing capacity of 2 candies together with a dry field and a garden situated on the lands of Mâyanna to the east of the village (Maddûr) made unanimously by the mahâjanas and nâḍ people of the village including Mâyiseṭṭi and Kêtamallaseṭṭi together with all the gauḍas of the village Maddûr called Upêndrapura for reciting puranic stories, feeding pilgrims and recitation of the Vedas in the temple of god Dêsinâtha during the reign of king Bukkarâya of Vijayanagar on Monday 1st lunar day of the dark half of Mâgha with constellation Rôhiṇi in the year Raudri, Śaka 1302.

The 1st lunar day of the dark half of Mâgha in the year Raudri, Śaka 1302 (A.D. 1381) corresponds with Friday and constellation Pushya and not Monday and constellation Rôhiṇi as stated in the grant. The error is inexplicable. The usual imprecatory verses occur at the end of the inscription.

57.

On a stone standing in a wet field about a mile off from the same village Maddûr.

Size 2'—6" × 1'—6".

Kannada language and characters.

1. Svabhânu-samvatsarada Śrâvaṇa śu 10
2. (śu 10) lû Tirumalarâyarige dharma-

3. vâgalendu śrîmad Upêndrapurâda
4. samasta nâḍa-gauḍugaḷu Sômêśvara-
5. dēvarige naivēdyakkendu dānavâgi biṭṭu-
6. koṭṭa bhûmi kham 1 idanu ârobbaru
7. aḷupidaru gôva konda papake hô-
8. haru śrî śrî-

Note.

This records the grant of a field of the sowing capacity of 1 candy for the food-offering to god Sômêśvara by all the *nâḍ-gauḍas* of Upêndrapura (Maddûr) for peace of the soul of Tirumalarâya, king (of Vijayanagar?) on the 10th lunar day of the bright half of Śrâvaṇa in the year Svabhânu. The date is not verifiable. The inscription ends with the usual imprecation.

SHIMOGA DISTRICT.

58.

SHIMOGA TALUK.

A copy of a copper-plate grant of Queen Chennammâji of Keladi, dated Saka 1596 in the possession of Narasimhachâr, Shimoga town.

Kannada language and characters.

1. Harêr lîlâ- Varâhasya damsbtâra-dandah sa pâtu vah Hemâdri-kalaśa yatra
2. dhâtri chhatra-śrîyam dadhau + svasti śrî jayâbhiyudaya Śâlivâhana
śaka varusha
3. 1596 neya Pramâdi-samvatsarada Nija Bhâdrapada ba 5 lu śrîmatu Eḍeva-
murâri
4. kôṭe-kôḷâbaḷa viśuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka Śiva-
gurubhaktâ-
5. parâyana-râda Keladi Śadâśivanâyakara vaṃśôdbhavarâda Sômaśekhara
6. Nâyakara dharmapatniyarâda Chennammâjiyavaru Tungâ-tîradallu śrî
Harihara-
7. kramitaru kaṭṭisida Mallikâjuna-dêvara dêvâlayada dharmake bara-
8. si koṭṭa ettina-mânyada śâsana-kramaventendere dêvâlayada dharmake
ârettina mâ-
9. nyava Sivârpitavâgi biṭṭidhêve aḍake menasu khobari kavâḍa mun-
10. tâda gaḍasina saraku horatâgi akki bhatta râgi tuppa kâyi bella mun-
11. tâgi Durgada hôbaḷi Ghattâda kelagaṇa sunka-ṭhânegalallu baresi dê-
12. vâlaya dharmava naḍasikonḍu bahudu yendu koṭa dharmâ-śâsana
13. dâna-pâlanayôr madhyê dânaçh chhrâyônupâlanam | dânat svarga-
14. m avâpnôti pâlanâd achyutam padam śrî Śadâśiva

Note.

This is a grant recording the remission of toll on all articles as rice, paddy, ragi, ghee, cocoanuts, jaggery and other articles except arecanut, pepper, dry cocoanut, imported from west coast through the Ghauts into the State of Keladi for use in the temple of God Mallikâjuna constructed by the illustrious Hariharakramita. The grant is by Chennammâji, queen of Sômaśekharanâyaka, a descendent of Keladi Śadâśivanâyaka, on the 5th lunar day of the dark half of Nija Bhâdrapada in the year Pramâdi, Saka 1596. The year Saka 1596 coincides with Ânanda and not Pramâdi but the previous year Saka 1595 is Prârnadi. The date is not verifiable.

59.

On a stone forming the lowest of the stone steps of the river Tungâ near the village Kûḍli in the Hobali of Shimoga.

Kannada language and characters.

1. Sarvadhâri-samvatsara Pushya
2. ba 1 lu śrîmatu Bhadrappa-
3. gavuḍara maga Chikkappaṇa maga
4. Virapagaḍa mā-

5. vālayada dīpastambhake
6. mangalamahā śrī śrī

Translation and Note.

On the first lunar day of the dark half of Pushya in the year Sarvadhâri, Virapagauda, son of Chikkappa, who was the son of the illustrious Bhadrappa caused the construction of a temple lamp-post.

The date is not verifiable.

60.

On a stone lying behind the temple of Râmâśvara in the same village Kûdli.

Kannada language and characters.

1. svasti samasta-prasasti-sahita śrīma-
2. n mahāmaṇḍalâśvara arirāya-vi-
3. bhāḍa bhāshoge-tappuva-rāyara-gaṇḍa
4. chatussamudrādhipati śrī Vīra-Dēva-
5. rāyara rājyavan āluvalli Kūda-
6. liya śrīmatu Kūchigaṇḍana maga
7. Kāma-gaṇḍa vīra huyalali palara-
8. n iridu tānum sivalōka-gatanāḍam
9. ātana tamma nilisida nishadliya kallu
10. mangalamahā śrī

Note.

This is a memorial stone set up to commemorate the death in a war between some villages of Kāmagauda, son of Kūchigaṇḍa during the reign of the illustrious and brave Dēvarāya (of Vijayanagar) with usual titles. The stone was set up by the brother of the departed.

The inscription is not dated.

61.

SAGAR TALUK.

Copper-plate grant in the possession of Kalyāṇi Hanumantâchârya in the town Sâgar in the Hobali of Sâgar.

Kannada language and characters. — 1 Plate

(Front)

1. namas tunga-śiraś-chunbi-chandra-chāmara-châravê trailô-
2. kya-nagarârāmbha-mūlastambhāya Saṁbhavê | svasti śrī jayābhyu-
3. daya Śālivāhanaśaka varuṣa 1607 neya Raktākshi-sampvatsarada
4. Nija Śrāvāṇa śudha 5 llū śrīmad Eḍava-murāri kōṭe-kôlāha-
5. ḷa viśuddha-vaidikādvaita-sidhānta-pratishṭhāpaka śivagurubhakti-pa-
6. rāyaṇarāda Keḷadi Sadâśivarāya-nāyakara vaṁśôdbhava-
7. rāda Sankaṇṇa-nāyakara prapauraru Siddhappa-nāyakara pauraru
8. Sivappanāyakara putraru Sômaśekhara-nāyakara dharmapatniya-
9. rāda Chennammājiyavarū hastāntrada sēnabōva Bayiran-
10. panna maga Timmayage berasikōṭṭa bhūdāna-dharma śāsana krama-
11. rentendare Aranāḍa Nalluṇḍe sime Yelvadakōṇe grāmadi-
12. Nīraṇe-agrahārada Narasimha-purada Lingavadhānige ko-
13. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
14. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
15. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
16. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
17. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
18. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
19. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
20. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
21. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
22. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
23. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
24. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
25. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
26. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
27. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
28. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
29. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
30. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
31. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
32. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
33. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
34. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
35. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
36. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
37. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
38. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
39. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
40. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
41. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
42. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
43. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
44. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
45. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
46. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
47. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
48. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
49. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
50. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
51. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
52. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
53. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
54. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
55. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
56. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
57. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
58. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
59. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
60. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
61. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
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63. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
64. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
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66. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
67. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
68. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
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70. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
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72. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
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81. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
82. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
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86. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
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88. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
89. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
90. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
91. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
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93. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
94. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
95. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
96. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
97. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
98. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
99. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-
100. ḷaṅḷavallū śrī svaste kōṭṭarāya anubhāṣinade ara-

15. yî agraḥārada mahajanangalaḥ barasida pranamam sūnamam bi-
16. ja kha 8 ge-ra gadde biḥa kha 8 yīlara vatti-nallū biḥa kha 61/20 antu biḥavari
17. kha 16½ o ka ga 15 Tīṇuve agraḥāradaḥ sistaḥ kudiḍa Sarasamatte Pu-
18. ṭṭana sâsteyinda Suttanabisiḡāmadinda ga 9½ o ubhayam ga 24½ ke
19. vivara Dundubhi-samvatsara Mārḡasīra su 13 Sthūvara Śanipradôsha-
20. punyakâladaḥ bittadu ga 24 Rudhirôḡgāri-samvatsarada Āśvija su 10 Ilu
21. bittadu ga ½ ubhayam ga 24½ yippattunāḡkuvare varahana svâsteyam-
22. nū sa-hiranyôḡdaka-dāna-dhārâpūrvakavāḡi Niva-

(Back)

23. ṇe agraḥārada vaḡagana mane nivôḡsana saha Śivâḡpitavāḡi bittē-
24. vāḡi yî bhūmiya caturḡadiva vaḡagulla nidhi nikshēpa jala pa-hāḡa
25. akshīni āḡāmi sidha sādhyangalemba ashtâ-bhōga-tējasvāḡvavanū
26. pūḡva-mariyâḡeyalli āḡḡmadikondū nimma santāna-pata
27. m-paryyavāḡi ā-chandrâḡka-sthāyivāḡi dānâḡdhikraya-
28. parivartaneḡe salisikondū sukhadim anubhaviḡi bh-
29. hadendu barasikotta bhūdāna-dharma-śasana āḡḡtya-chandrâḡv-a-
30. nilônalaś cha dyaḡur bhūmir āḡpô hrudayam yamaś cha ahaścha rā-
31. triś cha ūbhēcha sandhyē dharmasya jānāti nara-sya ūḡttam sva dattâ dvi-
32. ḡnam [punyam] paradattâḡnupālanam paradattâḡpahârēna
33. sva-dattam nishphalam bhavētu sva-dattam para-dattam vâ yô harētu va-
34. sundharām shashthir varuḡsha-sahasrâni viḡḡḡyām jāyatô kri-
35. mih dāna-pālanayôr madhyē dānâ cheḡḡḡyôḡnupālanam dānâ-
36. t svargam avâḡnôti pālanâḡ achyutam padam Śrī Śadâḡsi-
37. va.

Note.

This registers the gift of some land of the annual value of 24½ varahas together with a house-site in the village Nivane to the village accountant Timmaya, son of Bayirappa, made by Chennammāji, queen of Sômaśékharā Nâyaka I, son of Śivappa Nâyaka, grandson of Siddhappa Nâyaka and great grandson of Sankanna Nâyaka, king of Keladi. It is also stated that part of this land had been given away formerly to Lingâḡvadhâni of Narasimbapura, but as he did not take possession of the same the land was retained by the king and was now made over to the present donee.

The date of the grant is 5th lunar day of the bright half of Nija Śrâvana in the year Raktākshi, 1607 of Śâlivâhana era. Raktākshi however corresponds to the previous year Śaka 1606 (A.D. 1684). The date is not verifiable. The grant ends with the usual imprecation.

62.

Copper-plate grant in the possession of Nâḡḡga Śyâmarâya in the village Keladi in the Hobali of Keladi.

Kannaḡa language and characters.

(Front)

1. Vrisha-samvatsarada Phâḡḡḡa su 10 Ilu śrīmat Kela-
2. di Virabhadranâḡyakaru Mâlave Dhîvara Nilayana Ma-
3. llage bittâ umbali tâmbra-śâsanada kramaventen-
4. dare nînu aramanegē sēḡvakanâḡiddalli ninage um-
5. baliyâḡi bittadu Keladi-śīme Mâlave-grâmadalli
6. mēḡḡa Bidirugadde kuḡaga 1 kke ga 3 kelagaḡa Bidaraga-
7. dde kuḡa ga 1 kke ga 3 ū ubhayam kuḡa ga 2 kke 6 âru
8. varahana bhūmiyannu umbaliyâḡi bittēvâḡi
9. ā-bhūmige sallaḡa ānuntâḡa sarva-svâḡmya-

This registers the gift of some wet land at the village Málave in Keḷadi-sime as unbaḷi to Nilaya's (son) Malla of fisherman caste of the same village in recognition of his services to the palace by the king Virabhadra Náyaka of Keḷadi. The date of the grant is stated to be 10th lunar day of the month Phālguna in the year Vriṣha. As the number of Saka years expired is not given the date cannot be verified. The record ends with the royal signature Venkaṭābhi.

Copper plate grant of Achyutarāya, king of Vijayanagar, dated Śaka 1454 in the possession of Kṛṣṇajōyis in Keladi.

1. śrī Gaṇapati Śārādī Gurubhyō namaḥ namaḥ tuṃ [ga]-śirastuṃ-
2. bi-chandīa-chāmara-chārave trulôkya-nagarārambha-mûlastam-
3. bhāya Śambhavê ! svasti śrī jayābhya-daya Nālivāhana Śaka varu-
4. sha 1454 neya parivartamānakke salluva Vijaya-saṃvatsarāda Chai-
5. tra śu 15 Chandra-vāra Chandra-parāga-puṇyakāladallu śrīma-
6. d anēka-simhāsanādhipatya rājādhirāja rājaparamēśvara śrīvira
7. Achyutarāyaru mahārāyaru naṃna Ānegondi sthālāda Ven-
8. katādri-yajamānarige śrī Achyutarāyara dharmapatni putra-sukha saṃ-
9. pattara sarva-dēśa kōśa bhakti sujāna siddha sādhyā sāmṃrājya anu-
bhavisu-
10. va viśayakke susthira āgabhēkendu Vijayanagarāda Ānegondi-
11. sthālāda Bhārgava Chyavana Āmuvāna Aruva Jāmadagni-gô-
12. trada Bôdhāyana-sūtrada Yajuh śākhya Venkatādri-yaja [mā]
13. nara prapaurarāda Kāśīpatijyōyisara paurar āda Lakshmīpa-
14. tijyōyisara putrarāda Venkatādri-daivajnarige Turuṇinagarada
15. Gutti-vēṇṭheyada Āragada Kampanāda Vanavase pannichelihā-
16. sarakke salluva Kelādi ga 12 sāvira bhūmi ga
17. 67 Ikkērige 6 sāvira śīme bhūmi ga 24 Yalagaḷale
18. 3 sâ śīme bhūmi ga 12 Ātavādi sāvira śīme bhūmi gadyāṇa 6 Kallu-
19. se ainūru śīme bhūmi ga 8 Mankasāle sāvira śīme bhū-
20. mi ga 12 Hebbeyallū sāvira śīme bhūmi ga 12 Bedū-
21. ra grāma ga 76 Kesanūru 6 sāvira śīme bhūmi ga 12 Sora-
22. ba 6 sāvira śīme bhūmi ga 24 Aṇḍige mūrusāvira
23. śīme bhū ga 6 Bandalikepaṭṭanahālī saha 5 sâ śīme bhū
24. ga 24 int ishtu śīme jyōtiśya paurōhitya bhāṭṭa yajama-
25. nika bhūmigalū manegalū chāturvarṇadallu lagna ghaṭi Ga-

26. napati muhūrta kâṇike puṇyâha kalâsa ivare lagna sa-
27. ha mādīsikondū barôhâgu chhatra châmarândôlikâdi a-
28. shṭa bhôgangaḷu koṭṭu ivare santâna pâramparyya anubha-
29. vâsikondū bruvâhâge nâvu nanna etri putra sahita sahiranyô-
30. gâḷa dâḷa dâṭapârvaḷavâgi koṭṭevâgi Tungabhadra-tîradallu Chandrô-
31. gâḷa puṇya kâḷadâḷa etri Vîrôpâkshôṭvara sannidhânadallu ko-
32. ṭevâgi nannage aruṅgaḷige pâchehḷâgaḷige puṇya labhya ebhivri-
33. ddhivâgi nâḍayabêkendu allâlê Dêvatârâdhane pûje ivara mukhadalli na-

34. deva-bhṛt i Venkaṭādrīyajamānara-mānara-antū 202 śma 521
35. sāvira i sthalaḍalli niḥi nikshēpa-jala-śāṇa-āḥaṇṭa-āṇa i tū
36. Śivārpita koṭṭevāgi yendu tamta Śasanada dharmapette Aditya-cham-
37. dra-anilōnalaś-cha-dyaaur bhūmir apō hridavami Yamaś-cha-ahaś-cha
rātriś-cha u-
38. bhē-cha-sandhyē-dharmaś-cha-jināti narasya uruttam dīnat pālako rājā
nuadānū-
39. t-pālītō-guruh dīnat pālītā-mātā tat-phalam labhatē mayi Śri Virūpāksha
40. i dānapaṭṭe aḥupidare Kāśikshētrādali mātṛi pītṛi guruvige tappidahaḡe yen-
41. da i dharma śasana koṭṭu nādasabōku ghaṭi 15 phala 5 tūka 20 5 (1-7)
angula dānapaṭṭe

Note

This records the grant of right to collect specified sums of money in the several districts of Keḷadi to priest and astrologer Venkaṭādrī, son of Lakshmiṭāṭijōyis, grandson of Kāśipati Jōyis as a reward for exercising priestly and honorary functions in those districts by Achyutarāya, king of Vijayanagar. The grant is dated Monday 15th lunar day (with lunar eclipse) of the bright half of Chaitra of the cyclic year Vijaya of Saka era 1454 corresponding to A.D. 1532. The 15th lunar day of Chaitra of the year 1532 A.D. coincides with Wednesday and not Monday. Accordingly the grant seems to be a spurious one.

64.

A 2nd grant of the same king Achyutarāya dated Śaka 1455 in the possession of the same Krishnājōyis.

(Front)

1. śri Mallāra Linga namas-tunga-śiraś-chumbi-chandra-chāmara-
2. chāravē-trailōkya-nagarārambha-mūla-stambhāya Sambhuvō svasti
3. śri-jayābhūdāya nṛipa Śālivāhana-Śaka-varuṣha 1455 neya-pariva-
4. rtamānakke salluva Jayasamvatsarada Chaitra Śu 15 Chandravāra Chandrō-
parā
5. ga-puṇnya-kāladallu śrīmad-anēka-simhāsanādhipatya Ānegondi-rājādhirā-
6. ja-paramēśvara Ānegondi Achyutarāyaru mahārāyara sāmpṛadā-
7. yakarāda Guttalada Chikkappaṇnarāyaru Maṃabhiṛgava-gōtrōcpannar āda
Śukla-yaju-
8. śākhēya Kātyāyana-sūtrada Bhārgava Chyavana Āpṃuvāna Auruva Jāma-
dagni
9. panchārushēya pravaraṇvita Jāmadagni-gōtrada Bōdhāyanasūtrada Yajuh-
śākhē-
10. ya Ānegondi-sthalada Venkaṭādrīyajamānara prapautrarāda Śankara-
ppana
11. pautṛar āda Anṇappana putrar āda Venkaṭādrīyajamānarige Hurāḷi-
12. pāleḍa Dēśapāṇḍetanavannu koṭṭevāgi i Dēśapāṇḍetanakke idda svā-
13. sthigaḷu bhūmi-manegaḷu grāmānugrāmakke idda umbaḷi āya-vartane
14. koṭṭa-nēla dhānya-bēlasu sarvadhānya-phala-muntāḍḍannu dhāre-yera-
koṭṭu
15. ade i Hurāḷi grā 2 kke svāsthi bhūmigaḷu manegaḷu āya-hāraka kanṭhava-
16. navaḷe buṭṭi-mora-sahitā koṭṭu ēnu unṭāḍḍannu sahiranyō-
17. duka-dāna-dhārā-pūrvakavāgi śrīman Mahāmāḷāra-lingadēvara sannidhā-

(Back)

18. nadallu Tungabhadarā-tīradallu chandrōparāga-puṇnyakāladallu
17. strī-putra-sahita-dhāre-yeraḷu koṭṭu ni-
20. dhi-nikshēpa-jala-pāsāṇa-akshīṇi-āgāmi-chhatra-chāmarāndōli-
21. kādi-ashta-bhōgagaḷu Hurāḷi ā-koṭada-karaṇike i Hurāḷi-petheda

22. Dēśapāṇḍyatana sahitavāgi Hariharārpitavāgi koṭṭu idakke namage a-
23. rasugaḷige pāchebhāyigalige i puṇya labhyav enḷu nēḍi dānapālana mā-
24. duttā irabēku idake tappidare Kāśivalli mātā pītri guruvige tappida hā-
25. ge āditya chandrāv anilo nalaś cha dyaaur bhūmū āpō hīḍay am yamaś cha a-
26. haś cha rōtriś cha ublē cho sandhye dharmaś cha jānari narasya vṛttim
dānāt supa-
27. litō raṇi na dīnāt pohto gumm dānāt supāliti mātā tat phalam labhate ma-
28. vi vendu baṇṇi otta tumbra śāsanada dharma paṭṭe i sthāḷada
29. dēv, tūṇi dharmavaṇi mukhadalli nadiyabēkendu barako-
30. tta dharmāśāsana ghaṭi 15 paḷe 5 tūka ga 40 panchāśatu
31. anguli su Khandāraya

Note

This records the grant by Chikkappaṇṇaraya of Guttala of the office of *Despande* in the village Huruḷipāle to Venkatādri, son of Annappa, grandson of Śankarappa, of Śukla Yajurvēda during the reign of Achyutarāya, king of Vijayanagar. The grant is dated Monday 15th lunar day of the bright half of Chaitra with a lunar eclipse of the cycle year Jaya, in the Śaka era 1455. Śaka 1455 corresponds to A.D. 1533. But the 15th lunar day of Chaitra in A.D. 1533 coincided with Wednesday and not Monday nor was there a lunar eclipse on the day. Therefore the grant is evidently a spurious one. The grant ends with the name Khandarāya.

65.

A copper plate grant of Sadāśivanāyaka, king of Keladi, dated, Śaka 1431 in the possession of the same Krishna-joyis of Keladi.

(Front)

1. Gauripati Sārada gurubhō namah
2. nannas tūnga-Siraś-chumbi-chandra-chāmara-chātave trailokya-nagarā-
3. tambha-mūlastambhāya Sambhavē svasti Śrī jayabhūdaya Sālivaha-
4. na Śaka varuṣa 1431 neya Vibhava samvatsarada Kṛṣṇaka ba 30 Ra suryō-
5. puṇya puṇyākālādallu Yadava-murāri kōṭe Kolahala vīśuddha-siddhānta-
6. pālaka Nannu Śivāya Sadāśiva-mudrānkita Sivagōtrōtṭanna āda Dēva-
7. prapaurarada Gōpagondara paurar āda Basagondara putrar āda Cha-
8. vudago-
9. ndaru Bhadragondara su-putra Sadāśivanāyakaṁ Bhārgava Chyavana
10. Āpnu-
11. vāna Aurva Jāmadagni-gōtrada Bōdhāyana-sūtrada Yajuśśākhya Vi-
12. jayanagarada Venkaṭādri-daivajayajamānara prapaurarāda Hēmā-
13. driyaja-
14. mānara paurar āda Narasimha-yajamānara putrarāda Narasappadaivajna
15. yaja-
16. mānarige Keladi śrī Sadāśiva-nāyakaṁ Nāgataruṇi-nagarada Gutti-
17. Vēṇṭheyada Āragada Kampanada Banavāse-pannirchchāsirakke salluva
18. Ke-
19. ladi 12 sāsira bhūmi ga 2 Ikkēri 6 sā bhū ga 24 Yalagala-
20. ba 3 sāsira bhū ga 12 Ātavāḍi sā bhū ga 12 ke Kalasi ga 700 ga 8 Mam-
21. ba 3 sāsira bhū ga 12 Bidāra ga 8 Nagara bhū 37 Bidarūrali sāyi-
22. ga 3 sāsira bhū ga 12 Kāṇṇara ga 8 bhū ga 12 Soraba 6 sā su-
23. ga 3 sāsira bhū ga 12 Kāṇṇara ga 8 bhū ga 12 Soraba 6 sā su-
24. ga 3 sāsira bhū ga 12 Kāṇṇara ga 8 bhū ga 12 Soraba 6 sā su-
25. ga 3 sāsira bhū ga 12 Kāṇṇara ga 8 bhū ga 12 Soraba 6 sā su-
26. ga 3 sāsira bhū ga 12 Kāṇṇara ga 8 bhū ga 12 Soraba 6 sā su-
27. ga 3 sāsira bhū ga 12 Kāṇṇara ga 8 bhū ga 12 Soraba 6 sā su-
28. ga 3 sāsira bhū ga 12 Kāṇṇara ga 8 bhū ga 12 Soraba 6 sā su-
29. ga 3 sāsira bhū ga 12 Kāṇṇara ga 8 bhū ga 12 Soraba 6 sā su-
30. ga 3 sāsira bhū ga 12 Kāṇṇara ga 8 bhū ga 12 Soraba 6 sā su-
31. ga 3 sāsira bhū ga 12 Kāṇṇara ga 8 bhū ga 12 Soraba 6 sā su-

20. napati punyâha kalaśa muthûta kânike udagore va-
21. re lagna saha nâḍikonḍu baruvahige 'r' lavaru chettu e n lottaru i-
22. dallade Nârappa-yaṇamânarige dinavahi bhumi ga l' k'e
23. ga 16 nâvu ga 62 koṭṭide allade Keladi-thalada. 'ēna-
24. bhâvike vartani sambala bhûmigaḷa gaudike all'

(back)

25. sthalada dēvatâpûje Sambhulinga-pûje gaudike bhû-
26. mitatva daivajna yaṇamânike intishṭu 'r' Varadâ-tirada
27. 'r' Râmâśvara-sannidhiyallu Sûryôparâga
28. punyakâlādallu nidhi nikshôpa jala pâshana aksûṇi jêdâ-
29. mi ishṭu koṭṭevâgi m ttu chhatra châmara andôlikâ-
30. di achṭa bhôgamaḷam koṭṭu râjarige pādushâgaḷige ara-
31. sugaḷige namage saha punya labhya vridhhiyâgi nadabê-
32. kendu Puiâṇôktada rîti munde nêdasuvârige barasûlu dam to
33. âgîldarû migatâgi trivâchyavâgi sarva vrittiva nadesabêkendu
34. Sivârpitavendu koṭṭevâgi Kâsikshôtra matapitri
35. gaurave tappi nâḷedahâge
36. dânadharma
37. patte âditya chandrâv anilô nalaś cha dyaur bhâmîr apo hri-
38. dayam Yamaś cha ahaś cha râtriś cha ubhê cha sandhyê dharmas cha
39. jânâti narasya vrittim sva dattâ dvigunam pûṇyam para dattârupâ-
40. lanam para-dattâpahârêṇa sva-dattam nishphalanî bhavêt dînât su-
41. pâlîtô râjâ na dînât pâlîtô guruh dânat supâlîtâ
42. mâtâ tat phalam labhate mayi

Note.

This records the grant of the right to collect certain specified sums from specified districts to priest and astrologer Narasappa, son of etc., by Sadâśiva Nâyak, son of Chaudagonda Bhadrugaṇḍarasa who was the son of Basavagaṇḍa and grandson of Gôpagaṇḍa, and great-grandson of Dêvagaṇḍa of Keladi. The grant is dated 30th lunar day of the dark half of Kîrtika with a solar eclipse of the cyclic year Vibhava in Śaka 1431 equivalent to A.D. 1509. As there was no solar eclipse in the specified date the grant cannot be relied upon.

66.

On the basement stone of Îsvara temple in the village Ikkêri in the Hobali of Âvinahalli.

Kannada language and characters.

1. yî manṭapada kelasava geyidava Âchâri Homabuchada Venkatayana

Note.

This merely states that the above mantapa was constructed by Âchâri Venkataya of the village Hombuha.

67.

(Copy of a copper plate grant found in a *kuḍita* in the possession of Subbaiya, Patel of the village Hulimane in the same Hobali of Âvinahalli.)

Kannada language and characters.

1. nirvighnam astu śubham astu namas tunga-ġiraś-chumbi-chandra-châmara-chârave ! trailôkya-nagarâ-rambha-

2. mûlastambhâya Sambhavê svasti śrī jayâbhudaya Śâlivâhana śakha
3. varushaṅgaḷu sâvirada 1730 ne parivartamânakke sandu saluva Vibhava-nâma sam-
4. vatsarada Āśvija śu 13 Ravivâradallu śrīmatu Hulimane Kâli
5. Sulbhannanavara maga Sêshayyanavarige vêdamûrthigaḷâda Yikkôri Sêshâchâryya-
6. ra maga Bhimâchâryanu barasikotta holeyâḷu hennâḷu kraya chî-
7. ttina kramaventendare nânu nanna avasaranimittavâgi nanna holeyâ-
8. ḷu Kannana hendati Chaudi emba hudugiyannu nimage krayakke koṭṭe-
9. nâgi yî hennu âlige buddhivantaru kandu kaṭṭida kraya ga 3 a-
10. kshâradalu mûru varahanna tegedukoṇḍu yî hennâḷu huḍu-
11. giyannu nimage kraya mûlakke kottenâgi yî hennige âdi adamu
12. aḍḍisaḍḍi yênu untâldannu nânê nôḍikondênu yendu
13. barasikoṭṭa kraya-chîtu hana sanda nisidhiyâgide sâdhana yinta-
14. ppudakke sâkshigaḷu Bêdûra Subayya Bâḷehaḷli Paṇḍri Doḍḍa-
15. yya śrī śrī-

Note.

This purports to be a copy of a copper plate grant, the original of which is not found. It records the sale of a slave girl of Holey caste named Chaudi, wife of Kanna by Bhimâchârya, her master, to Sêshaiya for the price of 3 varahas. The sale deed is dated Sunday 13th lunar day of the bright half of Āśvija of the cyclic year Vibhava, Śaka 1730 corresponding to Sunday 2nd October, A.D. 1808. The date is correct. The sale of a slave girl at this date is of interest.

68.

On a stone lying in a jungle close to the village Dêvâsa in the same Hobali of Āvinahalli.

Size 3' - 6" x 2' - 0"

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê | trailôkya-nagarâ-raumbha-mûlastam-
2. bhâya Sambhavê | Hancheyada Mâdhavavya śrī Sivapûḍâbja-bhṛingana lkhita ||
3. svasti samasta-bhuvanâśrava śrī prithvivallabha mahârâjâdhirâja pa-
4. ramêśvara paramabhaktâraka Satvâśrayakulatilaka Châḷukyâbharana śrīmat Trail-
5. lôkyamalladêvara vijayarâjyam uttarôttarabhividdhi-pravanddhamânam â-cha-
6. nêrârkkâ-târûṇbaram saluttumire tat-pâda-paduôpajivi samadhigata-paṇcha-mahâ-saba-
7. da mahâsâmantâdhipati mahâprachandâ-danḍanâyaka vaii-bhayadâ-yaka ma...
8. mâṇikyâ nîti-Châṇikyam satya-Râdhêyam śauch Ājunêyam
9. vibudha-jana-vana-mûrtandan erevoḍe-gaṇḍa Narmadânadyubha-
10. ya-taṭa-râjabâṇsa Mâlava-dhûmakêtu Mandavakôṭṭollangana
11. Dhârânagara-kutûbâḷa Mummuni-jâladhi-baḍavânaḷam śrīmat-
12. Trailôkyamalla-dêva-pâḍâbja-bhṛinga sâhasôttunga nâmâ-
13. di-samasta-prâśasti-sahitam śrīman manevergadde-danḍanâ (yakam)
14. yakam Guṇḍamayyaṅgaḷ sakavarsha 988 neya Sârvari-samvatsa-
15. rada Bhâdrapadad Amâvâsye Sônavâradandu râjadhâni Kalyâṇa-
16. d irkke-vîḍinoḷ agrahâra Piriyaṛa piriya-

3. bhavê | svasti śrīmatu Yādava-Nārāyaṇa
4. pratāpa-chakravartti Singhaṇa-dēvaṇa rājyam
5. geyyuttiral ātana sarvādīkārī Āriya Malisēṭṭi-
6. ya putram Māhēśvarāgraganyanum enisida Hom-
7. namana pratāpam ent endode mad-idi-
8. rānt-aribhūpara sarīane sūḷ uttamāṅamanā-
9. muridu poḷe-senḍāḍalu neḇedapude ho-
10. tanemba madēbham antātaṇ sukha-sankathā-
11. vinodhalind adhikāraṇ geyyuttum irḍdu Honnavura
12. Māhēśvaradēvara pūje angaranga-bhōgakk endu
13. āyūra kereya keḷage kachchhaviya-gaḷeyalu mattar e-
14. raḍunnaṇ sarvanamasyamāgi biṭṭukoṭṭam idakk āyūra
15. mahājanar-oppa int idan aḷidam Vāranāsi-
16. yalli pārvvara konda pātakan akku sva-dattām
17. para-dattām vā yō harēta vasundharām shashṭhi-varsha-
18. sahasrāṇi viśṭhāyām jāyate krimih Dāmō-
19. jana likhita maṅgala |

Translation.

Obeisance to Śiva. Be it well. While the illustrious Singhaṇadēva, with titles Yādavanārāyaṇa, pratāpachakravarti, was ruling over his kingdom :—

His sarvādīkārī Honnama, son of Āriya Malisēṭṭi, the first among the devoted Śaivites who is compared to an elephant in rut in splitting the heads of enemies and playing with those heads as with a ball in the field of battle :—

While he was exercising his authority with pleasure and ease and chatting with friends :—he made a gift of two matters of land as measured by Kachchhavi pole, under the tank of Honnavur for the service of God Mahēśvara in the same village, with the approval of the mahājanas of the village (usual imprecations follow).

This is the writing of Dāmōja.

Note.

The inscription is not dated and can be assigned to A.D. 1210-1247 when Singhaṇa, the Sēvuna king of Dēvagiri was ruling.

70.

On a stone lying on the left side of the road leading from Nagaragēri Basti in Gērsoppe to Gōvardhanagiri in the Hobali of Bhārangi.

Kannada language and characters.

1. svasti śrīmatu Chennabhairādēvi-
2. ammanavaru Nagara-rājyavan āḷu-
3. valli Viḷambi-saṃvatrarada Bhādrapada
4. śu chaturdaśiyallu Gōvardhanagi-
5. riya Hanunantēśvara dēvara nandā-
6. dīpti-dharmmakke Kanigalamakke-
7. ya mēḷubhāge gaddeyanū ā vū-
8. ra sēnabōva-Timmarasayyanu tanṇa
9. stri-putra-jnāti-sāmanta-dāyādānu-
10. matadinda svaruchiyinda sarvamānya-
11. vāgi biṭṭa yintappudakke mahājanagaḷu
12. śakshi idake tapi naḇedavana bāya-
13. li
14.

Note.

This records the grant of a wet field above Kanigalamakke for keeping a constant lamp-light in the temple of Hanumantēśvara on the Gôvardhana hill by Timma-rasayya, the village accountant of the same village, with the consent of his wife, sons, kinsmen and other relations, in the presence of the Mahâjanas, during the reign of the illustrious Chennabhairâdēvi Amma of Nagara, on the 14th lunar day of the light half of Bhâdrapada in the year Viḷambi.

The date is not verifiable.

71.

On a stone lying by the side of a ruined mantapa in the Kânûr forest on the road leading to Gôvardhanagiri in the Hobali of Bhârangi.

Kannada language and characters.

1. Pramâdi-samvatsarada Chaitra suddha 14
2. . . . vâra śrîmatu Jagadêva Singidêvara-
3. saru Duggaveggadeya maga Bamma-
4. ñaheggade svâmi kârîyyakke bandu
5. Maḷaliya Singajjana kûde kâdi-
6. yaliyalu Duggaveggadege biṭṭa
7. bhûmi . . . yondu sabba pari-
8. hâravâgi biṭṭaru idake ali-
9. dava narakake iḷiva
10. konda pâpa

Note.

This records the grant of a plot of land free of all taxes by the illustrious Jagadêva Singidêvarasar to Duggaveggade in recognition of the services rendered by his son Bammañaheggade who, espousing the cause of his master, fought with Singajja of Maḷali and died.

This inscription is dated the 14th lunar day of the light half of Chaitra in the year Pramâdi. The date is not verifiable.

72.

SHIKARPUR TALUK.

On a stone lying near a temple at a distance of a mile from the village Kaḍeyanan-dihalli in the Hobali of Uḍugani.

Size 3'—6"×2'—6".

Kannada language and characters.

1. svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâ-
2. dhi śīlaguṇa-sampannarum yajana-yâjana-pramukha-
3. shaṭ-karma-niratarum śrîman mahâ Honnavurada Dêvayyam
4. Châlukya Vikrama-kâlada 5 neya Pramôḍita-samvatsarada Śrâvaṇa ba 10-
5. lu Mâhêśvarapadaman êridoḍ âtana śiśyam Vâma-dêvayyam
6. nilisida samâdhiya kallu Mahêśvarâ maṅgaḷa

Note.

This is a memorial stone raised by a disciple named Vâmadêvayya to commemorate the death of his guru Dêvayya of Honnavura, who was a devoted practiser of Yama and other Yogic observances and a performer of sacrifice and other six Vedic

rites. He is said to have died on the 10th lunar day of the dark half of Śrāvaṇa of the cyclic year Pramôdûta in the 5th year of Châlukya Vikrama era. The date is not verifiable. The 5th year of Châlukya Vikramaera is however 1080 A D Raudri and not Pramôdûta.

73.

On a stone set up near the Bâlabîḍu temple close to Kaḍeyanandihaḷli in the same Hobali.

Size 5' - 6" / 3' - 9".

Sanskrit language and Kannada characters.

1. svasti āsīd aśeṣha-narapati-makuta-maṇi-mayūkha-manjarī-ranjita-pāda-piṭhaḥ pratāpa-dava-dahana-jvālāva-
2. li-samālīdihānamra-parthivas sakaladigvijayō-pārj-jita-vīra-Lakshmī-samālingita-viśāla-vaksha-sthūlah dānavāri-samsakta-
3. vibudha-madhukara nikarō jalānidhir iva ratnākarō Nārāyaṇa iva Lakshmī-nivāsaś śaśāṅka iva kaḷādharah prabhākara ivōgrapratāpa-
4. ś Chaturāṇana iva prajānāthah Sēnānir ivāmōgha-śaktidharō Bhūtanātha iva bhūdhara-śikharādhi-vāsōṅga ivaṅganājana-manah-
5. kshōbhajanānō'parājita iva Artthapatiḥ Kalpa-pādapa iva prārthitārthapradah kīrti-sudhādha-valita-Brahmāṇḍa-kuharaś Chēra Chō-
6. la Konkana Gūjjara Mālava Kaurava Pāñchāla Gauda Kāṇḍāṅga Vanga mahipati-sampādītākshayakōśah kōśa-sali-
7. la-nimajjitāśeṣha-vīra-mahīśah Iśa-charaṇāravinda-madhukarah kara-saṇi-varadhita-nikhila-bhuvanō vanāri-kētur ivāmō-
8. gha-śarāsanakāryyah kāryyākāryya-vivēka-chāturyya-vāchaspatir vāchaspati-sadṛīśa-vividha-vibudha-bōdhō dhyāyamā-
9. na-mānasānandakārah śrīmaj Jayasimha-dēvaś Châlukyābharaṇah || tasyāt-majaś śatru-vilāsininām vaidhavya-dīkshā-gurur āhavō-
10. tkaḥ | saṁsṛti gām Āhavamalladēvō nishkantakām aprativira-śabdah | yasya pracāpa-dahananala-visphulingair nirmūlitās śatru-mahīru-
11. haughāḥ | adyāpi rōdhum avanau na hi tē kshamantō bhū-kanṭhakōddharaṇa-yatna-parāyanasya | yah Konkana khaṇḍi-
12. ta-māna-darppān akārshid akshata-satya-vadāḥ | santyājitanindita-rāja-chihṇān bhūtān hutān alpa-vasūn chēbhūbhānyuh |
13. Dhārāpi yēnōddhata-vikramēna sandharshitā pūrva-mahipatīmāni | adharashāniyā Baligonka-mukhya Prachanda-nāmā-
14. nta-purassarēna | Lankā-nātha-samāna-Chōla-nripatīm yas samyati prāvṛtāni nāgānāni daśabhiś śatair adhi-balais sannāhi-
15. bhīś satvaraiḥ | ēkō Rāghavavaj jaghāna nīsitair bāṇair anāyāsato bhū-dēvaugh abitāya sannutipadam Chālu-
16. kya-Rāmō bali || śrīmān Āhavamallō vidyā-śauryyānvitō dharām śāsti dharmārtha-māna-hētu-vyāpāraika-vrataś chi-
17. rāyaikah | tasmin narapatau mahīm śāsati varṇasankarō vyutpanna-kāyas tēbhyō nyatra durlakshah taskara-śabdah
18. svarūpa-vāchakō vaiyyākaraṇa-ivārthā-bādhāt saṁvṛittah upasarggaś cha dhātu-prayōgād anyatra du-
19. r dharō vigrahaś cha samāsa-taddhita-vyākhyānād anyatra tat-paripālītāyā dharāṅganāyā mukha-ja Vana-vāsi-dē-
20. śō ramanīyas tat tilaka iva Mahātātāka-grāmō rājatō || yatradvijās samadamādi-guṇair upētās svādhyāya-
21. yajna-japa-hōma-samādhi-nishṭhāḥ adhyāpanādhyayana-yājāna-dāna-mukhyai śhaśhaṭ-karmabhir nija-grihēshu sadā ramante |
22. yatradya-paṇḍita-janō vidushah prithivyām vādē vijitya vijayam nijam ātanōti | vyākhyāna-chintana-vichāraṇa-
23. vāda-śikshā-vyāpāra-vargga-chaturah prithivī-pradīpah || yatradyādhyētārō grasta-nirastādy-uchohāraṇa-dōsha-varjjitau

24. svata vacna pada-krama-sambhita vācā lokshyam adhyamā nijōtkar-
sham apēksha- mánās sahasram vipratam cha-
25. tvāṃśatam aśīṃ śatam vimśatyuttaraṃcha-varān sadasy adhiyate yatra
Kalpa-ūtra-śrāvīṇaś chhātrō svayam parika-
26. lpitaiśhṭika pāśuka sōmika vōdikāś sva-parikalpit āhavanīyādyagnayah
svōtprēkshita-patnī-śālā-sandōha (ha) vīrddhā-
27. na chītyāla śāmitra mārjjaliyāgnidhriyadhishṇyāstāra-pradōśās ttattat-
kratu-prayōgam sadābhyasyanti ēvamādi-gu-
28. gōlankārāyāśēsha-grāma-mahājenaya pāda pūjām datvā Śaka-nipātita
samvatserēshu nava śatēshv ēkōnāśītyadhukēshu
29. Vīlambī-samvatsara Vaiśakha suddha trītiyāyām Āditya varē Kuduvaramniy
Āngirasa gōtra Śrīdharipādhyāya-sūnu
30. prabhu-Mahadēvayya antoryōdi Āyana-grāma samudbhūt Ātrīya-gōtra
Adudvīvōdi sūnū Mārgzha-nāyaka Ho-
31. laccie-grāma Vaśīshṭha-gōtra Gōvaraddhana Nāga dēva-sūnu Gohajayya
Kunṭana-kerevūr Attaharī Pole-
32. yamuna maga Kaliyanasetṭi Singanasetṭi Hittabeya Chittayyam Nāka-
setṭiya Mālayyam Mālakkama Basavase-
33. tti Arjunayyana-Sōvayya Bāgūliya Muddayyana Bēlayya Attalūra Sanga-
payyana Chi-
34. kkabāyiseṭṭi Kētiseṭṭiya magam Masanayya Aṅgūliya Sattiyānasetṭi
ityōtan-nāmānaś sarva-Śilā-śanku
35. Krishna-taṭāka-kshōtram ananyōpāyōgya tat-taṭāka-jalam sarva-parihāram
mahā-janād adāya tad-anumatyā chandra-
36. tāram Anḍuēśvarāya muktavantah | ētad yō paripālayanti tēshām dāna-
samam phalam yō tvōtan nāśayanti
37. bhṛūna-hatyā-samō dōshas tathā chāha dēvasvam brāhmana-svamcha lōbhē-
nōpachinasti yah | sa pāpātmā parē lō-
38. kē gridhrōchehbishtēna jīvati | vādibha-paūchā-nana-Bhaṭṭavishṇuś śāstrā-
mbu-dhēr pāramitas suvittah Āṇḍūra
39. Sambhōr pada-padma-bhringah tat kshōtra-lēkhā-vachanam vyadhatta tad-
grāma-janmā tilakah kulasya dēva-dvija-
40. eryārechhana-datta-chittah grāma-prayuktyā likhitam vyadhatta sad-aksha-
ram Kāśyapa-Mādhavākhyah
41. mahā-grāma Lokkiguṇḍiya Nāgavarnmōjar aliya Rūvārī Nākiya likhitam
mangalam śrī

Translation.

Be it well. There was the illustrious Jayasimha the ornament of the Chalukyas whose footstool has been brightened by a pencil of rays issuing from the gems on the crests of all the kings: on kings bending before whom flashed the tongue of flame of the forest fire that is his valour; whose wide breast has been embraced by goddess of victory whom he secured in his conquests of all the cardinal points; the water accompanying whose gifts was being touched by the bees that are the learned men; who was an abode of precious stones like the ocean, and the abode of the goddess of wealth Lakshmi like God Nārāyaṇa; who was the possessor of arts (digits) like the moon, whose valour was unbearable like the heat of the sun, who was the lord of people like the Creator, who possessed unassailable power (weapon) like the commander of the god (Shanmukha), who had for his abode a summit of a mountain like God Śiva; who kindled a passionate disturbance in the minds of women-folk like Cupid; who was lord of wealth like God Aparājita; who was a bestower of the desired boons like the

Universe ; who collected imperishable wealth from the kings of Chêra, Chôla, Konkana, Gûrjara, Mâlava, Kaurava, Pâncâlâ, Gaudâ, Kalinga, Anga and Vanga countries ; who caused almost all brave kings to sink in the water namely the sheath of his sword* ; who was a bee in the lotus feet of God Sîva ; who levied taxes for the protection of all the world (whose arms protected the world) ; the work of whose bow was never in vain like that of Arjuna who had in his flag Âjançya ; who was a Brihaspati in discriminating between what was or was not to be done ; who like Vâchaspati imparted knowledge to all learned men (ecle-siastics) ; who caused pleasure to all those who meditated upon him.

His son, who was a priest in the rite of initiation for widow-hood of his enemies, wives, always eager for war, Âhavamalladêva, rules over the land without opposition. He had no rival to challenge his bravery. The sparks of the forest fire of his valour burnt down the forest namely his enemies. Even now his enemies are not capable of sprouting out from the earth, the thorns of which he was ever ready to up-root.† He put down the haughtiness of the Konkanas poor in wealth, having deprived them of their spotless royal insignia and established his name for truth.

By him with invincible valour and with the title namely Bali Gonka-Prachanda ever running in advance before him was assailed even the city of Dhârâ which proved invincible to early kings. He being single like Râma slew with ease, with his sharp arrows, the Chôla king who was like Râvana and who was accompanied on a battle-field by ten hundreds of elephants and brave and powerful warriors, lord of the earth, with high and revered position, the powerful Châlukya Râma.

The illustrious Âhavamalla, remarkable for his learning and power, ever observing like a rite the work of respecting the cause of charity, wealth and honour has been long ruling over the land unopposed. While he was ruling over the earth confusion or over-lapping of castes (and letters) was never witnessed except among the uncultured Kâyastha people (Scribes) ; the word taskara (thief) was indicative of its own form, (not of a person) and remained only among the (Grammarians since its meaning was nowhere applicable ; upasargas (calamities and particles of words) were invisible except in association with verbs, vîgraha (war and splitting of words) was never seen except in samâsa and the commentary on taddhitanta words.

The Banavâsi kingdom shone like the face of the woman-like country under his protection. The village called Mahâtatâka shone like a vertical colour mark of her forehead. In his kingdom Brahmanas were possessed of control over body and mind and other good qualities and ever bent on the performance of study sacrifice, meditation oblation and contemplation. They take pleasure in ever learning teaching, officiating in the sacrifice of others and making gifts in their houses. In his kingdom learned men having obtained victory in debate with other learned men were capable of compiling commentaries, investigations, debates, teaching and other academical work and shone like lights of the world.

Where men learned in the Vedas recite them free from Grasta, nirasta and other errors in pronunciation and learn accentuation, syllabification, Pada, Krama, and Samhita in accordance with rules treating of them and recite the Vedas in assemblies a thousand and twenty times, forty and eighty times, or a hundred and twenty times ; where students learning Kalpasûtras illustrate the sacrificial procedure with diagrams of which appropriate to Iahâ, sacrifices with victims, or Sôma Sacrifices, making ~~the~~ of Âhavanîya and other fires, pointing out in imagination the places of

* But a happy Metaphor.

† The Metaphor is not well expressed.

the room of the sacrificer's wife, the assembly (śaḍas), the Havirdhāna, the Chatvala *, the Sāmitra†, the mārjalyat, the Āgnidhriyas, the Dhishnya ** and āstāra††.

Having worshipped the feet of all the Brahman Mahājanas possessed of such scholarship as has been described above, when there had elapsed nine hundred and seventy nine years in the Śaka era, on Sunday the 3rd lunar day of the light half of Vaiśākha in the cyclic year Viḷambi, Prabhu Mahadevaiya, son of Śrīdharōpādhyāya of Āngirasa-gōtra of the village Kuḍuvārni, Mārghanāyaka, son of Adudvivēdi of Ātrēya-gōtra of the village Antarvēdi Āvaṇa, Gōhalaiya, son of Gōvardhana Nāgadēva of Vasishṭha-gōtra of the village Holagere, Kaliyaṇasetṭi, son of Aṭṭahara Poleyanma of the village Kuṇṭana Kereyūr, Singaṇasetṭi, Chittayya of Hittabe, Mālayya of Nāgasetṭi, Mālakka of Basavasetṭi, Sōvayya of Arjunayya, Bēlayya of Muddayya of the village Bāguḷi, Chikkabāyasetṭi of Sangapayya of the village Attalūr, Masanayya, son of Kētisetṭi, Sattiyānasetṭi of the village Angaḍi,—Persons bearing these names having purchased the field of Kṛishṇatātāka with stones and wedges set up for measurement and having restricted the use of the water only to the donee, and having exempted it from all imposts and with the permission of the mahājanas, made a grant of the above field to the God Aṇḍulēśvara to last as long as the moon, and the stars.

Those who preserve this will have as much merit as the donor. Those who destroy it will be guilty of the sin of infanticide. It is said : Whoever destroys the property of gods and of Brahmans with greed—that sinful man will feed himself on the refuse of vultures after death.

Bhaṭṭa Viṣṇu, a lion to the elephants that are disputants, one who has crossed over the ocean of learning, possessed of good conduct, a bee on the lotus feet of god Śiva of Aṇḍula composed the grant of this field. Born of the same village, an ornament of his family, with mind firmly set in the worship of gods and Brahmans, Kāśyapa Mādhava wrote this grant in his own good hand-writing under the orders of the village. Rūvāri Nāki, son-in-law of Nāgavarṇmōja of the big village Lökkiguṇḍi engraved this. Peace.

74.

On a fragmentary stone lying in the forest of Bisalahalli in the Hobali of Uḍugaṇi.

1. svasti yama-niyama-svādhyāya-
2. dhyāna-dhāraṇa-maunānushṭhāna-japa-
3. samādhi-śīla-guṇa-saṃpannarappa śrī-
4. maḍ anādiyagrahāra Hiriyūra sthā-
5. nādhipati śrīmanmahā Bommeyanāyakanu
6. namaśśivāyavāgi
7. śrīmatu pratāpa-cha-
8. kravartti Singhaṇa-dēvavarsha 7 neya Dhātu-saṃvatsara
9. Chittūrali biṭṭudu kachehaviya . . .
10. leya

Note.

This records the gift of a plot of land by Bommeya Nāyaka to the illustrious (name effaced), lord of Hiriyūr-sthāna and possessed of good qualities and observing Yama, niyama and other yogic practices in the cyclic year Dhātu coinciding with the 7th year of the reign of Singhaṇadēva, Yādava king.

* A pit for throwing refuse. † The place where the sacrificial goat is immolated. ‡ Another kind of pit in a sacrifice. § The place where the sacred fire is preserved. ** A jagati or platform. †† place surrounded by Dattāya grass.

On a stone forming the embankment of a tank near a hill in Basavanandihalli in the same Hobali of Udugani.

Kannada language and characters.

1. *na tunc chandra chāriva ādōky*
2. *na nūla Sāmbhava*
3. *ti Yadava Nāryana Bhujabali*
4. *prātibha chakravarti Rāmachandraraya*
5. *vodevada Chitrahāni āpvasara Bhādrapada*
6. *Soma Tong Bandana Manneya*
7. *dēvara Paravata Hadevalana*
8. *kūdi āda*

Note.

This is a stone set up in memory of the death of Tongali Bandana in a fight with Hadevala (son-in-law of Paruvata vodeva (-on) of Manneyadēva on Monday in the month Bhādrapada of Chitrahāni (1282 A. D.) in the 11th year of the reign of the illustrious king Rāmachandraraya (Yadava king, possessed of titles Yadava Nāryana, and Bhujabalapratāpachakravarti (1271-1309.)

On a stone lying in a jungle in low ground in the village Chikka Megadi in the same Hobali.

Size 3' 6" 2' 6".

Old Kannada language and characters.

1. *svasti Banavase*
2. *vattil Bandanikke*
3. *Adiga Eragana*
4. *kūdi*
5. *sargakya*

Note.

This is a stone set up in memory of the death of Ādigāvunda, nalgāvunda of Bandanikke, in a fight with Eraga, who was aiming a blow at his (Ādigāvunda's) lord, during the reign of the illustrious Mārārka-urasa over Banavase 32,000 province.

On a fragment of stone to the south of the temple in the village Bandanike in the Hobali of Tānagunda.

1. *. Raktākshi 10 Gu*
2. *. nāl*
3. *ātana Sōmanna*
4. *. rige*
5. *Sōma*
6. *tamma*
7. *.*

Note.

This is a circular stone set up to commemorate the death of Nalprabhu Bomma (?) while he with his son Mādarasa, his younger brother Sōmanna, caught hold of, in the village Masare, Kāla Bomma and Sōma sons of the gauda of the village in the very act of house-breaking theft attempted on account of feud between these two parties and slew them in a row in which his wives and children took part and in which he also died.

SORAB TALUK.

On a fragment of stone behind a temple in a deserted village close to the village Gunmanahalli in the Hobali of Ānevatti.

Kannada language and characters.

(Stone is broken.)

1. śrī prithvi-vallabha-mahārājādhirāja paramēśvara-paramabhattāra-
2. kvābharapa śinnad Bhūlōka-malla-dēvara vijaya rā-
3. pravarddhamanam āchandrārka-tāram saluttum Kalyāṇada
4. sukha-sankathā-vinōdadim rājyam geyuttum ire
5. da tīrada karaśāne yenalu tām ā silatevim eseva
6. tipa ātan-anvayāgama praśasti yentendade sva-ti samadhi-
7. lēsvara Banavāsi puravarūdhīśvara Jayanti-Madhukēśvara
8. dēva pratyakshakshi-sambhava chaturāśīti
9. suvarna-garuda-dhavya jagad-viditāśtādaśa
10. dra śikhari-śikhara samsthāpita sphaṭika
11. śrī Mayūravarmma mahā-mahīpālaka
12. virājamana mānōnnatarum virājitarappa

Note.

Since a portion of the inscription stone on the left is cut off and lost it, is not possible to make out what the inscription is meant to record. Only the name of the illustrious king Bhūlōkamalla of the Chālukya dynasty with his titles is mentioned as a ruling sovereign. Then the genealogy of a chief whose name is gone is traced to Mayūravarmma (of Kadamba dynasty?) with many titles, devotee of Madhukēśvara, born of the eye of , having golden eagle (garuda) as his flag, etc. No date is given.

On a stone set up by the side of the temple of Paramēśvara, of Emanūr on the boundary of Hirechauti village in the Hobali of Ānevatti.

Size 5' - 6" × 4' - 0".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē | trailōkya-nagarā-rambha-mūlastambhāya Sambhavē śrī Girīsam ravin-
2. du-salilātnavit-śikhi-bhū-marut-samudyōga-nutāśṭa-mūrtti bhuvana-sthiti-kāraṇaṇa lēvara
3. Jaya-singa-nripange tām Masani-setṭige mānya-dayā-parange hrid-rūgade nēsaṇu-nelanu vullinam iḡe
4. manōrathāṅgaḷa | mangalamam māḍuge Jayasinga-nripange negardd Emma-
5. Kamagā-

5. vuḍaṅg intī nelanu yina-vuḷḷannevaram || svasti saṁasta-bhuvanâśraya śrī
prithvī-vallabham Kaḷachuryya-kuḷa-mahā-bhūsha-
6. ṇa bhujabala-chakravartti mahārājādhirājan eni-si | para-bhūpālakaram
palañchaledu dōrvvikrāntadinu tyāgadin
7. nerad artthi-prakarakke mādi mudamaṇ kārunyaḍim kādu tatsaraṇāyātar-
an ātma-satya-guṇadin maryaḍeyin-
8. dāḷvan ādaradin Kuntaḷa-chakravartti Vijayādityam mahī-chakramam ||
tat pāda-padmōpajivi negaḷe jayam pogale ja [gam]-
9. miḡe tann-aḷavaliya Bommayyam pālisuvam pālisuvam negarddī Banavase-
nāḍam digibham-barav aiḍe kīrtti-lateyumu śrīyumu
10. nata-nripālaru bēde paniñchaled-artthaman artthigittu sāmadi
Ādirāja-mahimam prati-pālisuvam niranta-
11. Banavase-nāḍaṇ ādame Kadambara santati Sôvidēvan atyanupama-
vikramam negaḷe tanna samunnata-kīrtti dhātriyolu ||
12. Banavase dēśadoḷu negardda Nāgara-khandadoḷ saram ādud ā jana-padadoḷu
virājisuva keyvoladin vanadin tatākadin
13. [va]ṇaruha-shandadin baḷasi nāḍe manāṅgolip Emmanūr ilā-jana-janitā-
nuāga-vibhavōḍayam akshata-saukhyā-sampada
14. para-hita-charitam satvābharanam Dhanada-Chārudatta-saṁānam nira-
vadyan ēmbannipare Mānika Kēti-settiya
15. jagadoḷu || jala-nidhiyolu hima-dhāmam kuḷa-giriyolu simha vogevavol
ogedam nirmala-kīrtti Kēti-
16. [se] ttiḡe lahtakriti Yemmaūra Kāma-gāvunḍam | dharmada kaṇi satyada
nidhi perumeya neḷe bhōgadāgarām vijaya
17. varnam Kāma-gāvunḍam nirmalaṭara-kīrtti vikramāḷan-
kānam | Saranārtthi-braja-rakshanakke vinayakk ārpṇinge kūrppinge
18. dēva-dvija-raja-pūjag asakrin-nōtakke kūṭukke durdhara-viraugha-jayakke
pōlipode
19. tadanantaram ā mahāpuruṣam Kāma-gāvunḍam śrī Rāmēśvara-
dēvālayada jirṇmōdhārakkam nitya-pūjagam nitya-nivēdyakkam
20. śrīmach Chālukya-chakravartti Jagadēkamalla-dēva-varshada sāsiradeppa-
ttaneyā Prabhava-saṁvatsarada Paushya-māsad Amāvāse u-
21. ttāḷyana-saṁkrānti-vyatiṇṇata-Sōmavāradandu Balakereya modalēriya
keḷage sayna marada
22. adakeya-tōta sahita nelanam dhārā-pūrvakadin ittan udārateyim
.
.
. maṅgaḷa mahā śrī śrī śrī

Translation.

Obeisance to Sambhu. May Śiva, who is made of the eight elements and gods, namely, the sun, the moon, water, the yogi, the fire, the earth, the air, sacrificer, and who is the protector of the world, grant all hearty desires to king Jayasinga and also to Masanissetti of generous heart as long as the sun and the earth last. May the god of Emmanūr confer blessings on king Jayasinga and the virtuous Kāmagavunḍa as long as the earth lasts.--

Be it well. The refuge of the universe, prithvivallabha, a precious gem of the Kaḷachurya family, a sovereign of strong arms, entitled to the title mahā-rājādhirāja, a slayer of hostile kings with the might of his arms and a benefactor to the host of men seeking his favour, a true and honourable protector to those who seek refuge in him, king Vijayāditya, king of Kuntala ruled the earth.

At the time of the poem's text: Bommayya was ruling over Badami with the protection of the world, his fame far and wide, and he was a great patron in cardinal points and the sky. While he was

family, king of Banavasi, bestower of immense wealth at the request of kings bending before him, as glorious as ancient kings, unrivalled in his valour and ruling with fame spread over the whole universe :--

In the country of Banavase, the most prosperous part was Nāgarakhandā. In that tract, shining with wet fields, forests, tanks, and lotus flowers was Emmānūr the prosperity of which kindled desire in the heart of mankind on earth and was imperishable. Who can describe the spotless character of Māpika Kētiseṭṭi, who was bent on doing good to others, whose only jewel was truth, who was equal to Kubēra, lord of wealth and to Chārudatta. To him was born Kāmagavunḍa of beautiful form, like the moon out of the ocean, like a lion out of Kula mountains and whose fame was pure. A mine of virtue, an abode of truth, source of greatness, a house for enjoyment..... was Kāmagavunḍa of spotless fame having power as his ornament, unrivalled in offering protection to those seeking refuge in him, matchless in modesty, in valour, friendship, and in the worship of gods and Brahmans, of unique beauty and power enough to conquer even invincible men.

This eminent person Kāmagavunḍa with a view to make provision for the repairs of the temple of Rānōśvara, for the daily worship and the daily food-offering in the same temple, on Monday with Vyatipatayōga, the day of winter solstice and of new moon, of the month of Pushya of the cyclic year Prabhava, in the year 1070 of Chālukyachakravartī Jagadēkamalla, made a generous grant with the pouring of water of the plot of land with the garden of 1000 arecanuts under the first sluice of Balakere. Peace.

Note.

The date corresponds to Monday, 10th January of A. D. 1149. But the year is however Vibhava, not Prabhava, and falls in the reign of Chālukya king Jagadēkamalla.

80.

On a viragal near the same temple of Emmānūru Paramēśvara in the boundary of the village Hirechauṭi.

Size 3' - 6" x 2' - 9".

Kannāḍa language and characters.

1. ōṇi namah Śivāya svasti śrīmatu Kaḷachuryya-
2. bhujabaḷa-chakravartī Rāya-murāri Sô-
3. vidēva-varshada 18 neya Dundubhi saṇvatsara-
4. Āśvija bahula 13 Ādivāradandu
5. Enṇegēriya Haruva Banmi-
6. seṭṭiya magan Sôvisēṭṭiy āvūra
7. tuṟu-huyiloḷu kâdi palaram kondu
8. sattu sura-gaṇikeyaroḷ kûḍidaṇ āta-
9. na tammanṇa kalla nilisidaṇ mangala mahâ śrī

Note.

This records the death of Sôvisēṭṭi, son of Haruva Banmisēṭṭi of the village Enṇegēri while fighting with enemies who had attacked the cattle of the village on Sunday 13th lunar day of the dark half of Āśvija of the year Dundubhi, 18th year of the reign of Kaḷachurya king Rāya Mūrāri Sôvidēva. The viragal stone is stated to have been set up by the ~~brother~~ brother of the dead hero.

On a 2nd viragal set up near the same temple in the boundary of the same village Hirechavuti.

Kannada language and characters.

1. om namah Sivābhyaṃ śimbarābhyaṃ namas tunga-śiraś-chumbi-chandra-chāmara-chāravā trailō-
2. kya-nagarārambha mūla-stambhāya Śambhavē | Śrīmat Kaḷachuryya - -
nīl-bhūja bīja-Tribhuvana-mallā-
3. dēva-varshada 11 neya Vyaya-samyat-arada Chaitra-ba Ādivāradandu
Ginnalagundiya
4. kōteyam Gutti maṇḍalika Bannarasānū Virarasānū mutti kāḍidalli
Hoysaṇa-maṇḍa-
5. ḷika balpinge hōgadiral upāyadin horavantiśida samayadoḷu Śambhavē
namah
6. parahita-charitam chālita-parōpakārārttham Īśvarapādāṇburuḷaika-bhṛin-
gan ena-
7. lār ddorey-ādārk Kētamalla-seṭṭiya guṇadoḷ
chāmpaka | karighateyam turanga-chayamaṇ
8. narasāmbhata-kōṭi-yūthamaṇi Surapati Havyavāhana Kubēra Naravāhana-
vendu vāiri-sangara-ne-
9. vadinde dēva-chayamaṇi kared īvanenālke baṇṇi-
10. sal parinate-virddan āvan avani-taḷadoḷ kali Kētamalla-seṭṭiyā

Note.

After the usual stanza praising Śambhu, the inscription records that Bannarasa, maṇḍalika of Gutti along with Virarasa laid siege to the fort of Ginnalagundi on Sunday in the dark half of the cyclic year Vyaya, 11th year of the Kaḷachurya king Tribhuvana-malladēva and that the Hoysanamaṇḍalika (the Hoysaḷa governor), not resorting to force of arms, drove out the besiegers by some stratagem and that a warrior named Kētamallaseṭṭi, devotee of god Śiva died in the siege after slaying many elephants, horses and warriors on the side of the enemy.

A copper plate grant of Basavalingappa, gauda of Nandināthapura dated śaka 1690 in the possession of Sōmaṇṇa of the same village Hirechauti in the same Hobalī of Ānevatti.

Two Plates : Kannada language and characters.

1 Plate (Front side)

1. nir-vighnam astu namas tunga-śiraś-chumbi-
2. chandra-chāmara-chāravē trilokya-nagarārambha
3. mūlastambhāya Śambhavē svasti śrī jayā-
4. bhyudaya nṛipa-Śālivāhana-śakavaru-
5. sha 1690 neya pravartamāna-Sarava-
6. dhārināma-sam || rada || Māga śu 7 ya-
7. lu śrīmatṭuru-Nandināthapurada
8. gaudaru Basavalingappanavarū Chau-
9. ti-grāmadala yīha hosa-vakkalu
10. Sōmappaṇavarāś adhidēvatēyāda
11. Parasivamūrti-maddharma-svarūpa-
12. nāda śrī-Koṭṭāra-Basavēśvaranū ga-
13. dige dīpārādhanē baḷye baṇṇi koṭṭa

14. bhûdâna-paṭṭe krama vaitendâra nârâ-
15. ma-gandummaḷi-svâsti-bhûmiyallu
16. gauda-uzâni-gade l-dara-valage-yi-
17. mûdânuḷa-gade yidakke saluva-maneda-
18. ḷa-hittilu tippegunṇe hakkalu saha-
19. vâgi-silâ-sthâpana-mâḍisi-koṭṭu yidhêve
20. yi-bhûmiyalu yidantha nidhi-nikshê-
21. pa-yênunṭadlannu anubhavisikonḍu
22. bhâkulendu namma-putra-mitra-jûâti
23. bândhavaru-yivâdi-guru-sihô-dara-
24. ru-muntâlavara-anumatiyim-
25. da-barasikôṭa bhûdâna-paṭṭe nimage
26. ḷa-sthâpana-mâḍisi idêve nimma-san-
27. tîna-pârâṇaparyeyagi âchandrâ-
28. ḷa-sthâpâḷagi anubhavi-
29. sâ-nadu-bâleden-
30. du-bar-i

(Behind this plate there is a separate inscription)

(2nd plate front)

31. koṭa bhûdâna-paṭṭe yidakke yi-va-
32. ru-âdârabhya-adara-aḷavilu-gu ||2||
33. Virodhi-saṃ-rakke 1 $\frac{1}{4}$ yi-pramâṇada-
34. lu-cheḷa-aḷatih-aruvârushadoḷa
35. antu-aḷate-tumbida-maicheru l-ra
36. vige-ga l-mûru-honna-tettukonḍu
37. baruvudu-yendu-barasikoṭa bhû-
38. dâna-paṭṭe l-ślôka || sva-dattâd-dvi-
39. guṇaṃ-punyaṃ-para-dattâ-nupâla-
40. naṃ-para-dattâpahârêna-śva-
41. dattam-nisphalaṃ-bhaviṭṭu yidakke sâkshi
42. Tōri-Kenebaṇṇana-sâkshi
43. Meṇa-inahâḷa-Singayana-sâkshi
44. Bairanahâḷi-Giriyaṇṇana-sâkshi
45. Kaṃnâra-Viraṇṇana-sâkshi
46. yint-ivara-saumatadinda-baradâ-
47. ta-Śânabogara-muttallika-Na-
48. rasappaṇa-svadastûra-baraha
49. Basavalingaya-dêvara-śva-hastadi-
50. nḍi-barakoṭṭa bhûdâna-vopita.

Note.

This records the gift of a plot of land for the purpose of keeping a light at the gaddige (tomb) of Koṭṭûra Basavêśvara to Sômappa, the worshipper of the gaddige by Basavalingappa, gauda of the village Nandinâthapura on the 7th lunar day of the bright half of Mâgha in the cyclic year Sarvadhâri, Śaka 1690. The date corresponds to 13th February A. D. 1769 and is not verifiable.

On the back of the 1st and 2nd plates of the above copper-plate grant.

I (back.)

1. rā | Koṭṭura-Basavēśvara-dēvarige-
2. dīpārādhanage koṭṭuḷu yi-dēvara
3. putra-santānāḥḥa cchi Sōmapanava-
4. riḥe kaiyallu Sarvadlu ti-nāma
5. sam | tēda Maḥa ba 13 Guruvāra-
6. dallu rā | nāḍiguru Kāḷapanava-
7. ru rā dēśāyi-Bhishṭapanava-
8. ru purada gaudaru Basavalin-
9. gūyvanavaru nāvu numma uṇi-
10. baḷi bhūmivolage gaudakoni
11. hola hakkallu manige saha nāvu
12. yallavaru kuśaladimda stirasthā-
13. māḍi kalla nadisi kottidhēve mō-
14. lāgi yi bhūmige jōḍi ga || 2 ||
15. pramāṇadallu urantatakke aḷa-
16. vi 6 pramāṇadallu māḷidallu yi ho-
17. lakke aḷavi tumba tanaka ga || 2 ||o
18. pramāṇadallu munde patṭe-paḷigi yā-
19. nu yillavendu barakōṭṭadu ballagi-
20. munde aḷavi tumbida hiḍe munde
21. jōḍi ga || 2 || patṭe ga || 2 ||o am-
22. ttu ga 1 ||

II (back.)

23. aksharadallu nāru-honnanu yi-
24. pramāṇadallu munde vāvudu-
25. yēnayillavendu yi-pramāna
26. munde tettukondu sukhadalli bade-
27. ka-mādikondu vihodendu
28. barakōṭṭa kkalla kagadavu yidake
29. sākshi Tori Kenchannana sākshi Chittana
30. baḷagi-Chiriyannana sī-
31. kshi | Menasipahala-Niṇṇa-
32. nana sākshi | kanmāra-Vīraṇṇa-
33. na sākshi | inīvara samma-
34. tadinda baradāta Sōnakalla
35. Varasivayana suhastu-bara-
36. han Basavalingadēvaru va-
37. pitta.

Note.

This inscription engraved on the backside of two plates of the previous number contains another grant of land for the same purpose by Nāḍiga Kāḷappa, Dēśāyi Bishappa and Basavalingaiya to the same person on Thursday 13th lunar day of the month of Māgha in the same year Sarvadhāri.

On a stone lying in the backyard of Iśvara temple in the same village Hirechauti.

Size 3'—6" × 1'—6".

Kannada language and characters.

1. Kara-samvatsara Jyeshtha-ba-
2. hu 1 Ādivāradalu Kan-
3. dāliya Honnagaṇḍan Āraḍi
4. Dēsigāvunḍana-āḷu yu-
5. ddhadalu Śivalōkake sanda
6. vira bāndhava.

Note.

This records the death in battle of a warrior (name not given) who was a servant of Honnagaṇḍan Āraḍi Dēsigāvunḍan of Kandaḷi on Sunday 1st lunar day of the dark half of Jyēsthā in the year Khara.

On a stone near the house of Mudārsābi in a garden belonging to the same village Hirechauti.

Size 3'—6" × 1'—3".

Kannada language and characters.

1. śrī Śivāya nama ! namasa-tun-
2. ga-śira-chumbi-Chandra-chāmara-
3. chārave trayi-lōkya-nagarā-rambhā-
4. mula-stambāya Svayaṃbhuvē śu-
5. bham astu svasti śrī jayābhyudaya-Salivā-
6. hana-śakha-varusha 1646 ne Krōdhi
7. Śrāvāṇa-baḥḷa-Panchami-Sōma- . .
8. dandu Guttaḷada Mānika-Kāḷaga-
9. uḍarā Lingapagaṇḍaru samarpi-
10. sida uṃbaḷi oḷḷe holanu Ma-
11. dapagaṇḍaru ūḷigada nama
12. Kanchapage daya-
13. pālisidru

Note.

This records the gift of a plot of dry land to Kanchapa, a servant by Lingapagaṇḍaru, (son) of Mānika Kāḷagaṇḍa of Guttaḷa on Monday 5th lunar day of the dark half of Śrāvāṇa in the cyclic year Krōdhi, 1646 of Śalivāhana era. The 5th lunar day of the dark half of Śrāvāṇa in the year Krōdhi, Saka 1646 coinciding with A. D. 1724 falls on Wednesday (July 29) and not on Monday as stated in the inscription.

On a stone lying under a tamarind tree in the backyard of Sōmappa's house in the same village Hirechauti.

Size 3'—0 × 2'—6".

Kannada language and characters.

1. namō Vitarāgāya ! śrīmat-paramagambhīra-syādvādā-mōgha-lān-
2. chhanam jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ! sāgara-vāri-
vēśhita-samasta-

3. dharāramanī-ghana-stanābhōga-vidembinam vidita-vistṛita sārutarāgrah-
āradim
4. Nāgarakhaṇḍa-patra-parivēṣṭanadim jana-rētra-putrikā-rāgaman ittu
māndude manas-su-
5. khadam Banavāsi-maṇḍalaṁ | Nāgarakhaṇḍam Banavāseḡ āṅṅṅkuṁ bhū-
shanaṁ-bolu
6. . . . gire-bāgi mereḡum nāgalatā-pūgavanadin eseḡa tave soṁ
7. Nāgarakhaṇḍa sāgaramāḡe tōṭṭpu
8. . . . sukhak imbāgi ge merevudī nanujanā . .
Sēniseṭṭi
9. . . . basadiya māḍisidaru . int annatamṁamdiribbaru Sāntijinēśvara-
10. basadiyaṁ māḍisi santōshadim santasadim paḍcdard dharā-
chandra
11. guṇa-vārdhiya paḍedu bāluttire pala-kālaṁ
puruṣa-nidhi Nāga-
12. seṭṭi tannaya pempim deseḡallaraṣiya-kkanunata matam
13. paḍedu sukhadim bālṽvudu svasti śrīman mahā-maṇḍalēśvara arirāya-
14. vibhāḍa Aḡaḷi bhāsheḡe tappuva-rāyaragaṇḍa chatussamu-
15. drādhīpati śrī-Vīrabukkarāya-mahārāyaru rājyam-geyyuttumi . . Vi-
16. rōdhi-samvatsara-Kārtika-śuddha tadige vara dēvara ni-
17. . . . Chandraguḍḍigaḷumappa Sāntinā-
18. tha-dēvara anṛitapaḍi nandādīpa
19. kereya keḷaḡe gaḍḍe kha 4
20. yi dharmmamam pratipālisu
21. Vāraṇāsi Kurukshētra
22. kavileya
23. pātakan akku śrī Sāntinātha.

Not-.

Many of the letters in this inscription are effaced. This records the construction of a basadi to Sānti Jneśvara, one of the 24 Tīrthankaras by Nāgaseṭṭi and Sēniseṭṭi of propitious Banavāsi and of a grant of wet field of the sowing capacity of 4 khaṇḍugas for keeping a light before and offering food to Sāntinātha on the 3rd lunar day of the bright half of Kārtika in the cyclic year Vinōdhi during the reign of Bukkarāya, king of Vijayanagar (titles enumerated). This inscription ends with the usual imprecation.

87.

On a stone set up near the temple of Dyāniavve on the site of a ruined village close to the same village Hirechauṭi.

Size 4' × 2' - 9".

Kannada language and characters.

1. namas tunga - śiraś -chumbi- chandra-chāmara- chūravē | trailōkya-
2. nagarārambhā-mūla-stambhāya śvayambhuvē svasti śrī
3. Sālivāhana śaka varuṣa 1638 neya Durmukhi-saṁ-
4. vatsara Āsvija su 1 lḷu śrīmatu Dēsāyi (uttala-
5. da Hanumanta-gauḍaru sukhadinda rājya-
6. n āḷuttiralu 1626 neya Tārāṇa saṁ | Chaitra ba
7. 5 lu barasida nīrāpa Huralipattanaḍa śme-va-
8. ḷagaṇa Hiriyachavutīya Chennabasavagauḍara maga
9. Virapagauḍarige kudureḍāṇi teḡuva bhūmivaḷaḡe pālisi koṇḍaḍḍu ga 2
10. varaha yidake sthala . . . māṣaṇa hola . || 2 ||

This records the deduction of 3 ... an annual rent payable on the land reserved for the maintenance of houses. The plot of land on which this deduction was made is a field bearing some name entered in the inscription and yielding a produce of half a caruk granted by the illustrious Dēśayi Hanumantagauda of Guttala to Virupagauda son of Chennabasavagauda of Hiriva Chauti in the district of Hanūpattana. The stone inscription is said to be a copy of the nirūpa which was written on the 5th day of the dark half of Chaitra of the cyclic year Tārana, Śaka 1626, the date of the stone inscription being 1st lunar day of Āśvini of the cyclic year Dvāmukhi, Śaka 1638 (September 5, A.D. 1716) when Dēśayi Hanumantagauda is stated to have been ruling the land.

88.

On a mostal stone set up in front of Hanuman temple in the village Chikka Chauti in the ... (Śrīvīrtti).

Size 6'—0" × 1'—3".

Kannada language and characters.

1. svasti śrīman-mahā-mandalē-
2. svara rājādhirāja rājaparamē-
3. svara Harihararāyana rajyōdaya-
4. da Śaka 1321 neya Kshaya-samva-
5. tsarada Vaiśāka su 8 Śō śrīmatu
6. śrī vaddavyavahāri Bammiseṭṭiya ma-
7. ga Pōchidēvanu Kētumalla
8. Kuntaladēśa Clavdinādī Tavuṭi-
9. ya mēle bandu hendir-udē-
10. . . . vāga kādi sattode ātana sati Vijaya
11. . . . mahāsati-yādalu
12. śrīmatu Bammagaṇḍana maga
13. Mada gavuḍa mādisida
14. madavūḷige-kalu nedisidu mangala
15. mahā śrī śrī

Note.

This is a *sati* stone recording the *sati* performance of Vijayabbe wife of Pōchidēva, son of Vadda Vyavahāri (chief merchant) Bammiseṭṭi in consequence of the death of Pōchidēva in a fight caused by the advance of Kētumalla into the village Tavūti, in Clavdinād in Kuntaladēśa, molesting the women of the place. This stone called madavūḷige-kalu was set up by Mādagauda, son of Bammagaṇḍa on Monday 8th lunar day of the bright of Vaiśākha in the year Kshaya, Śaka 1321 during the reign of Harihara II king of Vijayanagar. The Śaka year 1321, A.D. 1399, coincides with Pramāthi and not Kshaya as stated in the grant.—The 8th lunar day of Vaiśākha in Śaka year 1321 fell on Monday 14th April 1399 A. D.

89.

On a stone set up in the field of the village patel at a distance of one mile from the same village Chikka Chauti.

Size 2'—6" × 1'—3".

Kannada language and characters.

1. Virōdhikṛitu sam Vaiśā-
2. ka ha ... Chou-

3. ti Gauda Basappage Dēśayi
4. Guttala Lachapagaudaru barasi ka-
5. luhisida vinīyārtha adagi ('ha-
6. vuti komballi gadalav agidāga
7. ninnu nannu r mikkala makkala param-
8. du katikondidda kuana nanna
9. melinē dayaalmēla Chikkachavutū
10. uttira nannu r mikkala makkala param-
11. nu holana pūlasi kottevagi
12. ninnu nanna mikkala makkala param-
13. puriya anubhavisikondū baru-
14. vudū Śrī Śrī

Note

This records the grant of a dry field of the annual value of 5 varahs in the village Chikkahuti to Gauda Basappa of the same village as *sattiyemanya* by Dēśayi Guttala Lachapagaudaru in recognition of the services the donee had rendered by protecting the children of the donor during an attack of the village Chauti by enemies. This stone seems to be copy of a letter written to the donee. It is dated 1st lunar day of the dark half of Vaisakhi of the year Vinōdhikrit. The date is not verifiable.

90

On a stone set up in a lane in the village Ennekoppa in the same Hobali of Ānevatti.

Size 2' 9" x 1' - 9"

Kannada language and characters

1. nannu tūnga siraś - chumbi- chandra- chāma-
2. nū chavivē tralōkya nagarīrambha-mū-
3. lū tūmbhava Sūmbhavē svasti sū jayābhavu-
4. daya nrupa-Śhivāhāna-śakha va-
5. rusa 1628 neya Parththi-
6. va samvatsaradi Jyēsthā śūllu
7. Śrīmatu Dēśayi Guttalada
8. Hanumantagaudaru sukhadmda
9. rajyavūn āluttiralu Tārana-samvatsara-
10. di Puśya ba 9llu nūrupa Huruḷi-po-
11. ṭnada sīme volagaṇa Kopada Mari Basapagauda-
12. nige kudure-dāmi-bage teruva bhūmi vola-
13. ge pūlasi-kondadu ga 3 vara-
14. ha yidake sthala kallu-matte-hola bīja-
15. varīkha || 2

Note

This is similar to No. 87, the only difference being that the donee is here named Kopada Mari Basapagauda and the date of the inscription is the bright half of Jyēsthā in the cyclic year Parthiva, Saka 1628 and that the date of the nirṭpa is 9th lunar day of the dark half of Puṣya in the cyclic year Tārana. Parthiva is however equivalent to Saka 1627 (A.D. 1706).

On a stone standing in the backyard of the house of Mallikōjunaganda of the village Ennekoppa in the same Hobali of Ānevatti

Kannada language and characters.

1. svasti śrī Sukla-samvatsarada
2. Māgasuṇa suddha 13 lu sāmāntā-
3. dhīpati Banimeyanāyakaru pañse-
4. ya mēle bandāga Dēvayana maga
5. Haragāvunda palāian irulu
6. suiasatiya
7. kuyīdaru
8. yanu

Note

This is a viṣṇu set up to commemorate the death of Haragāvunda son of Dēvava, after slaying many in a fight with Banimeya Nivaka and his followers, when they made an attack on a religious congregation. (*pariṣ*).

On another stone in the same place

Size 1' 6" / 1' 2"

Kannada language and characters.

1. svasti śrī Siddhēśvara devara keyge anyā-
2. ravama chutisidange Gangevalu
3. ivileyunam Brā-
4. mahanaṇṇam konda pañha-mahā-
5. lokakke
6. hōharu

Note

The inscription is a proclamation stating that the field on which the stone stands is the property of god Siddhēśvara and cursing those who misappropriate it.

On a stone under a tamarind tree in the village Kammanahalli, in the same Hobali.

Size 5' 0" / 2' 6".

Kannada language and characters.

1. śrīmat paramaṅgaubhīṇa syādvāḍāmōḡha-lānc'hanam jīyāt tīrthōkyaṇāthasya śāśanam Jī-
2. śrīmati Mūla-sangha sanghōdbhave . . .
śubhē-Deśiganē
3. . . syādvādāri-nagāśani karavāya-janmāvaniḥ
4. bhayachandra-karunā Kaliyugā
5. Bullapa śōbhatē
6. Jinapada-sēveyol uchita-dānadolu yintu sukha. . .

7. Jinêśvara-nâma manadoḷ Bullapam
8. Prabhava-samvatsara dēvāla
9. māḍisi . . (ā) hâradânakkan.

Note.

This is a Jaina inscription containing 9 lines in each of which many letters are effaced. It seems to record the construction of a temple in the year Prabhava by Bullappa and of provision made for food-offering for the god set up in the temple.

94.

On a 1st viragal set up in front of Śiva temple in the same village Kammanahalli.

Size 3' 0" × 1' 6".

Kannada language and characters.

1. svasti śrīmatu Viraballāḷa-dēva-
2. varshada Krôdhana-samvatsarada Chai-
3. tra su 10 Brihavâradandu śrī-
4. matu . . . Bêḍara gaḍa
5. Bīramagaḍi mahâ-satiyâ-
6. daḷu mangala śrī śrī.

Note.

This is a stone set up to commemorate the sati performance of Bīramagaḍi, wife of gaḍa (name effaced) of the tribe of Bêḍas on Thursday 10th lunar day of the bright half of Chaitra of the cyclic year Krôdhana during the reign of the Hoysala king Vira Ballāḷa.

95.

On a 2nd viragal in the same place.

Size 3' 0" × 1' 6".

Kannada language and characters.

1. svasti Śukla-samvatsaradandu . . Sēna-kuḷa-tiḷaka
2. . . . nālprabhu Yêchagavunḍa
3. kaḷḷaru kombâga kaḷḷaran iridu
4. svargake sanda âtana mudavaḷige

Note.

This also records the sati performance by the wife of Yêchagavunḍa, an ornament of Sēna family and chief of some nâḍ, on his death in a deadly fight with robbers.

96.

* On a fragment of stone lying in the Kuṇikeppara forest in the same Hobali of Ānavatṭi.

Size 2'—9" × 1'—6".

Kannada language and characters.

1. svasti samadhigata-pancha-mahâ-sabda mahâ-maṇḍa-
2. jêśvara Banavâse-puravarâdhîśvara
3. Madhukêśvara-dēva-pâdarâdhaka śrīmatu

4. Rêchadêva
5. halabara kondu tûr
6. tûr
7. makkaḷu Dommayya Kallavyamgaḷu kalla nilisidaru mangaḷa
8. mahâ śrî śrî.

Note.

This is a memorial stone set up by Dommayya and Kallayya, two sons of to commemorate the death of their father (name effaced) in a cow-raid during the reign of Rêchadêva, worshipper of god Madhukêśvara, and lord of Banavâsi, entitled to five drums (titles indicating a feudatory Kadamba king).

97.

On a fragment of stone lying in a tank close to Ānjanêya temple in the village Hanche in the same Hobli of Ānevatti.

Size 2' 6" × 1' 3".

Kannaḍa language and characters.

1. svasti śrî prithvivallabha mahî-rîjâ-dhirâja-paramêśvara pa-
2. rama-bhaṭṭâraka Satyâśrayakuḷa-tiḷaka Châlukyâbhara-
3. ṇa śrîmat Tribhuvanamalla-dêvarî vijaya-râjyam u-
4. ttarôtta-râbhivridhî-pravarddha-mânami chandrâ
5. baram saluttumire
6. Perggaḍe Boppadêvam Hanchiya mutti kâdutti-
7. ralu Râmiseṭṭi bandu kâdi
8. palaram kondu suralôkake sandam jîtēna
9. labhyatē surānganā
10. kâyē kâ chintâ maruṇē raṇē.

Note.

This is a memorial stone set up to commemorate the death of Râmiseṭṭi in a war with the illustrious Perggaḍe Boppadêva when he besieged the village Hanchi during the reign of the western Châlukya king Tribhuvanamalladêva. The inscription ends with the usual verse in praise of battle.

98.

On a stone behind Ānjanêya temple in the same village Hanche.

Size 3' 6" × 2' 6".

Kannaḍa language and characters.

1. svasti śrî Satyâśraya-kuḷatiḷaka
2. Tribhuvanamalladêvara
3. tîrambaram sa
4. ya magam Bettige Sivayya vyavahârake hôha-
5. lli Kaḍahada dâriyali kaḷḷaru bandu
6. tâge taḷṭiridu suralôka-prâptanâda.

Note.

This is a viragal commemorating the death of Bettige Sivayya who died in fighting with robbers, while going on his way to some place for trading purpose during the reign of Châlukya king Tribhuvanamalla.

On the first stone set up in front of the same temple.

Size 4'—0" × 1'—8".

Kannada language and characters.

1. svasti śrmatu Kaḷachuriya-bhujabala-
2. chakra-vartti Tribhuvanamalla Bijjaḷadēva-varisha-
3. da 11 neya Vyaya-samvatsarada Āshādha suddha
4. chatundaśi Mangalavāradandu Hancheya
5. Baṃmiṣeṭṭiya magam Madiga Haryammarasaru
6. muttiralu kaḷṇāyākaru bandu tāḡidandu nūki
7. svāmi vesadi alagam kitt āḷdana kādu kon-
8. du taḷṭiridu suralōka-prāptan-āda.

Note.

This is a memorial stone commemorating the death of Madiga son of Baṃmiṣeṭṭi of Hanche, at the hands of robbers, on Tuesday 14th lunar day of the bright half of Āshādha in the cyclic year Vyaya in the 11th year of the reign of Kaḷachurya king Tribhuvanamalla Bijjaḷadēva.

100.

On a 2nd stone at the same place.

1. paḷeyode Boppam tanna kudure nelavūri
2. Bandaneya yodeya sūregonda
3. puṇyala kēḷdu kali nillade paridu tāḡida Hancheyarjunan āḡalu
4. maled ari malla-yuddhadalu Bāḡuḷigara Gaḡda-
5. maya taḷṇḍiridu biddu Mallayam nalinalidu-
6. yid achharasivar āḡalu || svasti śrma-
7. ch Chāḷukya Vikrama varuśada 5 neya Prajāpati-sam-
8. vatsarada Puśya bahula dasami Guruvā-
9. radandu suralōkakke sārīdam.

Note.

This is a memorial stone set up to commemorate the death of Mallaya in a *mallayudha* with Bāḡuḷigara Gaḡdamaya on Thursday 10th lunar day of the dark half of Pushya of the cyclic year Prajāpati in the 5th year of Chāḷukya Vikrama Era. when Boppa, an Arjuna of Hanche left his fallen horse along with his army and marched alone on hearing the noise made by the enemy while plundering the village Bandane. The figure 5 in the inscription may be a mistake for 15 and 15th year of Chāḷukya Vikrama era (1091 A. D.) corresponds to Prajāpati.

101.

On a stone set up in grant of Durgā temple near the village Hire Māḡaḡi.

Size 4'—3" × 2'—3"

Kannada language and characters.

1. svasti śrīmaḡ Chāḷukya-Vikrama-varisha
2. samvatsara Mārggaśīra
3. Mēlāḷa

4. ya Bêdanâyakaru guḍḍaman śrī hōh' 20
5. An ṭige Māḍayan iḡive sattū sura-lōka
6. śrīmatu Gīri . . .
7. Nāchiyaṇa . . . nilisida maṇḍaḷa ma-
8. hā śrī śrī.

Note.

This records the death of Andige Māḍaya in fighting with the Bêḍas while they were ascending a hill. Gīri Nāchiyaṇa is stated to have set up the viṭagal in memory of his valour. The inscription is dated in Chūlūkyā Vikrama era but the number indicating the year is effaced.

102.

On a stone standing in a wet field near the village Gangavallī in the same Ānevaṭṭ Hobli.

Size 2' 3" x 1' 0".

Kannada Language and characters.

1. ūra mahājanaru
2. Śōbhakṛitu samva-
3. charada Māga śū 5 lu
4. śrī Āślāyana-sū-
5. trada Kāśyapa-gô-
6. trada Mariyapabha-
7. ṭṭarige umbali ko-
8. ṭṭadu yidake tapidavarū
9. tāyige tapidavarū śrī

Note.

This records the gift of some land as *umbali* to Mariyappabhaṭṭar of Āśvalāyana sūtra and Kāśyapaśōtra on 5th lunar day of the bright half of the year Śōbhakṛit by the mahājanas of the village. The usual imprecation follows. The date is not verifiable.

103.

On a stone lying in a disused well in the jungle to the south of the same village Gangavallī in the same Hobli.

Kannada language and characters.

1. svasti samasta-bhuvanāśraya śrī prithivī-valldha mahārājādhirajā-pa
2. ramēśvara parama-bhaṭṭāraka Satyāśraya-kuḷatilaka Chāḷukyābharana
3. t Tribhuvanamalladēvara vijaya-rājyaṇa uttarōttarābhivṛddhi-pravarddha-
4. m āchandrārkkatārambaram saluttumire svasti yama-niyama-svādhyāya
5. na-dhāraṇa-maunā-nushṭhāna-japa-samādhi-śīla-guṇa-sampannarū chaturv-
6. ta sūkaḷa-śāstra-pravīṇa . . . vajña-dikshitarum satya-śau-
7. chāchāra-chāritra-nīlayarum (bha) ya-lōbha-durlabharum l
8. ddharanarum prabhu-mantrōtsāha-śaktitraya . . . bhitarum āśritajana

9. . . . blivānchhita-phala-pradarum | śaranāgata-vajrapañjararum śrīma-
d anādiyagrahā (ra)
10. . . . nīda Jāgaḷeya prabhugaḷu samastaprajegaḷuviridu svasti sa-
11. masta-bhuvana-jana-vikhyāta-pancha-sata-vīra-śāsana-labdhānēka-guraga-
nāḷankarum . . . Vīra Baḷam-
12. ju-dharmma-pratipālakarum bhadra-vamśô dbhavaru Bhagavatî
dēvi-labdhā-va-
13. ra-prasādarum . . . Ainūrvvargge
14. Śivapādīśekhara parabala-sādaka Telunga-vamśôdbhava prithvīśvaranappa
Bīya Baḷe-
15. gārasetṭi śrīmach Chālukya-vikrama-varshada 2 neya Dundubhi
16. . . . kalla . . koṭṭa bhūmi

Note.

Several words in this inscription are effaced. The record belongs to the reign of Chālukya king Tribhuvanamalladēva (with the usual titles) and registers the grant of some land to the Five Hundred Vīra Bananjus (merchants) by Bīya Baḷegārasetṭi, a worshipper of God Śiva and a descendant of Telunga-vamśa in the presence of the prabhū and inhabitants (Praje) of the agrahāra village Jāgaḷe, who are described as observing yama, niyama and other yoga practices, well-versed in the four Vedas and all sastras and in the performance of sacrifices, abodes of honesty, purity, and character and unknown to greed up-holders of the four religions, (Buddhism, Jainism, Vaishnavism and Saivism), possessed of the three attributes of royal power namely capacity to rule, to give advice and to carry on war with energy, liberal to dependents and defenders of those who seek their protection.

The date of the grant is given as the year Dundubhi, 2nd year of Chālukya Vikrama era. But the 2nd year of Chālukya Vikrama era is Pingala, A. D. 1077. The nearest year Dundubhi is A. D. 1082, five years later.

104.

On a stone lying near a rice field below the hill Ginivāla in the same Hobli of Ānevattî.

Kannada language and characters.

1. svasti śrī jayābhvudaya śaka
2. varusha 1374 nēva Āṅgīra-
3. sa-samvatsara Mārgasira a-
4. māvāse Ādityavāradandu śrīma-
5. tu Chandraḡuttīya gavuḡa-
6. ru Nellikoppada vūramun-
7. de gade o || o adake-tōta sahita-
8. vāgi tamma kula-svāmiya
9. nandā-dīpakkenḡu samarpisi-
10. daru idake tapidavaru tamma
11. tāyige tapidavaru śrī śu-
12. bham setu.

Note.

This registers the gift of a plot of wet land in an arecanut garden in the village Nellikoppa for lighting a perpetual lamp before their family god (Śiva) on the gaudas of Chandraḡutti on Sunday the new moonday of Mārgasira in the year 1374 sa, Śaka 1374 corresponding to Sunday, December 10 A.D. 1452.

BOMBAY PRESIDENCY.

NORTH CANARA DISTRICT.

On a stone standing on the site of a Jaina basti close by Nizaraññi in Gêrsoppe, Honnavar Taluk.

Size 4' 6" x 3' 0".

Kindred language and characters

1. Śrīmat parama-gaṇbhīra-svādya-lomōgha-lāñchhanam jayat trailōkya-
natho-sya Śrīmatam Jina Śrīmatam śrī Jambhūdy
2. pa-ma-lhāya sthita-janasa- . . . ratana-ray-bhvaṇḍa-ti śrīvat . . . taddl ara
 . . . Jmupada-padma-bhūmā . . . tamblut . . . jayat un-pattanam-tyakṣa-
pankam
3. . . . Traividya-vallī . . . mūka-sulabha-taramya . . . sthita Jmēndra-pādayu-
ga-padma-bhṛṅga-samsa-
4. ra . . . mābdhī . . . teseda dudubhūn-narēn-
5. drāh(?) tadīva vamsōdbhava Mangabhūpō sâhitya-Lakshnī . . . bhābhāti
Lakshnī Jmāmāndirēshu kāmam kamitī-dāyaka-kana-
6. rut Kandarpa sarva-puyah kalyāna-kalanā-nanta śrī Manga-
bhupāsyā Jmēndra-pāda-dvaya-padma-gandha-mūlud-bhṛṅgō bhavat
santatam
7. tadīva vamsē-saubbhūtah Kēśavakhyah kshatīsvatah vaśīkarōti sahasā
vandi-gēhēshu mupadām mupasitum bhavatu tē gatiṁ hī-
8. mūhikṛitam l śrīmat Kēśava bhūmī-pala-charitam śrutya stuvan kinnaraiḥ
toṣṭi kaupita-lāmbhu mauḷi-vīlasad Ganga-tarangaspadam āśrayasō da-
hatyāśu svaśayam svatanātha-sa (svīya tejasū)
9. Kēśavēndra-pūrtapīṇiḥ naśayam tī payatyahō! Kēśavēndra-guṇan vaktum
kōvā śaknoti panditih ākāśa sthita pakshatra-gaṇanā kena muchyatē ||
Vuddhamānā-mvayōdbhavē mūdhutaśrita-
10. daridhē nijapati-nivamāntardhī vute Honna-bharasi viśuddhātma-ke ānevalige
tīlōkam enikkum Jā- Honnabharasiyarasam śrī Haivancipam Jina-kramām-
bug-bhṛṅgam bhūbala-nijita-ni-
11. pu-bhupam sâhasa-samudran abhinava-kāmam l tayōt abhūn nirmala-Jakka-
barasi nūta suśilā Jinabhakti vuktā tañchōpayēme varu-Mangabhūpō
jāmatī-varyō bhuvī Hai-
12. varījah anindād apī nūgantum bhūravah khali yōshitali Manga-bhupāla-
kīrtis tu kāmīnīvātī-langhmi tayōt abhūtām Jīmanātha-namrau mātrā
punitā-khūla Jaina-la . . .
13. dhātīva Haivana-śrī . . . Mabaḷarasi samūrtitāhvānayutā suśilā śrīman-
namra-nūmpa . . . mauḷi-vīlasan manikya tsarpa dyuti pāda-padma-
nakhara śrī Purāvanā-
14. thēnatu kāmam Mangarasātma-jō guruguna-śrī Haivana-khyō bhavat . .
Jaina yōgi nikavar sâhitya ratnākarar śrīmad Dhātīu-nītanabīnīva nitarām
 nripālamkṛitā bhū-
15. mau bhūrigunōja-bhāskara-lasat-pratyagra-bhīśānvitā kāmam Mangancipā
 . . . gurudayā-dēvī . . . śrī Mābalāmbā . . . sudhāsūti-dyuti pratyō . . .
l kam l
16. ā-Mābalarasiyarasam bhūmīśa-vinamra-pāda Kēśavabhūpam Kāmāri-bh. i-
ta-mastaka-sōma-dyuti-kīrti kō suralōkada suratavīna
guru-pha-

17. lamam meddu triptiyillade surarum dhareyôl bhûsurarâdaru vara-Kêśava-
bhûpa-Kalpabhûja-spriheyim bhâti . . . kîrtyâ śrî Kêśava-kshmâpatir-
apa-
18. râmbudhi-tiragâ Jinapati-śrîpâda-padmânatâ bhûmau bhâvi-Jinêndra-
chandra-vilasach-chârîtramu râgôdayâ samśara-sârôdayâ !
19. tryabdhya-gnyaika-samanvitê śaka-kṛite śrî Śârvaṇvatsarê Mâghê mânita-
pañchami-tithi-yutê ! 'î samuyavâre site pakṣhe Âdirâja-vanitâ
Dharmabhidhane purê kan am kârayati sma
20. Jakyabarasi Pârśva-pratishthânu mudâ ! anantaram ! Nagirada râja Honnara-
san anvaya-vârdhige Chandram sole tām sogayipa Haive-bhûpanaḷiyam
kalikoladâ
21. Karnan embar î-jagadalu Mangabhûvarana bândhave Tangaledêvi-nandanam
naginogalâ Kalpabhûja Kêśavarâyannu kîrti-vallabham ! kēm ! antâ
Nagirada râja-
22. ra santânâbdhiyolu Lakshmi-Mânika-dêvi-kântan enip Ambhâyamge Kantu-
vinantudayisirda Sangaripâlam sangavidûra Kshêmapura-tûtha-Jinêndra-
napâda-
23. padmakam Sanganaḷiyam âtmajanu Anba-mahîsana putra Sangamam
. tanna manamolvanti-dharmava mâdi pûrvadol pingida dharm-
vella-
24. vanu pâlisidam ravichandrarullinam ! ant âdharm-pratipâlaka-nenipa śrî
Sanga bhûpâlam sukhadin râjyam geuttiralû yîleyolu yîleyolu Kuntal-
anâdhi karam ranji-
25. se paśchimanâdu dêśadol kalave vâpi kûpa nadi-mâmaranim panasîle bâleyim
bâleyim baḷasikondu kôka-mithuna- modalâgiralliy âravegaḷa naḍa-
voppu
26. vî puṇavan âluvan Ajjanipâlan embavan ! Yûndûra-dhipati tām kara-
moppuva âdiyara-baḷiyim karam esevanu Tammarasa yaḷiyam
kîrti-
27. vettan â Tammarasam ! â Tammarasan-agrajeya tanujam dhare-yol Irumdûra
bhû-ura-nuta Kallarasam-anuje Tangadêvige varenenipa Haiveyarasana
vara putri m Pa-
28. dmanarasa Jaina-pada-bhaktam ! â Padmanarasam âtanagraje Jakkala-
dêviye tunde Haivanarasaru Pârśvatîrthêśvara mâḍida-
nitvapuje-
29. âhâradâna med lida (vu) mellevam purô dige salisi munnina dharm-
vellavem nerenâdi baḷikka tanuolu sannuta buddhi putte Jinêndran
abhishêkavu nitya-pû
30. janam munne sevanna-dâna-medaled evanum piḍâgi mâḍi triptiyin-
dolidu Padmarasam mige koṭṭa vr̥ttiyam ! śrî Pârśvatîrthêśvarada śrî
kavya-
31. kkeṇ ânta-bhôga chetvîçleyada jnôddhârakke dhârâ-pûrvakavâgi koṭ-
tantâ vr̥ttiya vicara Haivanarasaru tâvu mûlavâgi âluttida Konuvaniya-
32. li Kangana kuḷiya hanneradu mûde Sunige sine mûḍalu Abhinasetṭiya
hittila gude tenkalu haridu kôḍi gaḍi paḍuvalu Tammarasaru hosa-gadde-
yalu yikkida kallugadi
33. baḍugulu Hileyablâge gadiy intî chatussameyincolagulla kalaveya
samasta-vṛtti Padmarasaru tâvumûlavâgi âluttaidda Honnamana kereya
34. mēle yetti Honnâbarada nâlkuvare honnanû tanma anma Tangala-
dêviyarige puṇyârtha parihâramâge biṭṭudu Haivanarasaru ta-
35. mma manah-pûrvakavâgi koṭṭu sarvamânyavâgi mûla-sthalavâgi tâvu
âluttam yirdu yaḍeya majjana vr̥ttige gaḍi mûḍalu hoḷe tenkalu
hoḷe gaḍi paḍuvalu
36.
37. samasta-vr̥tṭiyânû âhâra-dânakka-vâgi yâ-Chandrârkavâgi
38. dhârâ-pûrvakam mâḍi koṭṭaru mattu âhâra-dânakka yâ chityâlayada . .
griha.

Note.

This records a grant of a plot of land situated at a certain place described by Padmannarasa for the service of God Parvati at a certain place in the precincts of the temple for the peace of his departed mother Tamradēvi. Provision for the worship of God Pārśvatīrtha is stated to have been made by Padmannarasa, his elder sister Jakkaladēvi and the donor's father Huvannarasa. Padmannarasa, the donor, is described as the son of Haivannarasa, husband of Tungalādēvi, who is said to be the sister of Kallarasa of Irundūr, the son of the elder sister of Tammarasa, chief of Iravundur, who is stated to be the son-in-law of Ajja king of Kuntalanadu. Ajjanripa is stated to be the contemporary of Sangabhūpāla (Sangama) who is said to be the son of king Amba and to have maintained the religious charities made by his ancestors. King Amba is stated to be son of king Sangā (or Sangana) who is said to be son of Ambārāya and his wife Māpikadēvi and descendant of King Kēśava, son of Tungalādēvi, a relation (bāndhave) of Mangabhūpa. Kēśava is also said to have married Mābharasi, sister of Haivana, and daughter of Manga. Manga is said to have married Jakkabharasi, daughter of Haivana and Honnabharasi.

The grant is dated Wednesday 5th lunar day of the bright half of Māgha in the cyclic year Śārvari, Śaka 1343 corresponding to Wednesday 8th January A. D. 1421.

106.

On the back of the inscription in Kaḍṭ basti near Nagaragêri-basti in Gêrsoppe.

Kannaḍa language and characters.

1. Kēśava kuḷi mûde 12 Honnûrali Nangemakke 10 mûde Viḷeya Muddā 7 mûde te-
2. geṇṇi mûlâdaru â honnina-dânal'ke Mâgodâseya arekâra Sivadêvaya.

Note.

This merely gives the names of some plots of land in connection with some grant. The name Arekâra Sivadêvaya of Mâgodâse occurring at the end of the inscription is probably that of the donor.

107.

On the pedestal of god Mûḍejina close to Nagaragêribasti in Gêrsoppe.

Kannaḍa language and characters.

1. Ghanaśōka-vali-manjula-Dêśigana Lalitakîrti-muni-sûnôh śrî-Dêvachandra-sûrêr upadêśin Nêni-jina bimban |
2. ślokaḥ || Ojana-śrêshṭhi-putrôśu Kallapa-śrêshṭhi pungavah akārayat suto yasya Mâbâmbâ-garbhajōjanah |

Translation.

This image is caused to be made by Ajjina, son of Kallapa-śrêshṭhi and Mâbâmbâ. Kallapaśrêshṭhi, being the son of Ojana under the instructions of Dêvachandrasûri, disciple (son) of Lalitakîrti of Dêśi-gana and Ghanaśōka-vali.

108.

On a 1st inscription-stone by the side of Vardhamânabasti near Nagaragêribasti in Gêrsoppe.

Size 6'—0"×2'—9'.

Kannaḍa language and characters.

1. śrīmat parama-gambhīra-syādvādāmôgha-laiichhanam jīyāt trailôkya-nâthasya śâsanam Jina-śâsanam śrīmad dēva-

2. Jinêndrâya tasmânanta-mahâtmanê sarva-bôdha-viśiṣṭâya bhavyâli-kumu-
dêndave taṃ vande Dêvadêvaṃ suruchi-
3. raṃ anaghaṃ châru-kaivalya-nêtraṃ nityaṃ nirvâṇârânû-kucha-vilikhat-
kâśmira-râgaṃ varāṅgaṃ tūgaṃ Dêvêndrâ-namra-pâ-
4. daṃ guṇa-vilasat anantaṃ svabôdhâtma-tatvaṃ māṅgalyaṃ bhavya-
sârthaṃ nihata-Manasijaṃ navya-dharma-svarûpaṃ । idu
5. Jambûdvîpaṃ antâ Bharata-vishayadoḷ paduva Mêrusirda . . . pada-
pind â-Mêruvîṇ dakṣiṇade Tîḍu Kōṅṇindav î śuddha-
6. dipaṃ mudacay . . . tengu . . . vaḷi panasam nadi-tîradol kaṅgu jambû
sadnam chevvâgi tōrkkun
7. . . . biḍṇa haṭi-samûhaṃ । â Tuluva-dhiśa-ramani . . . vadana-mâgi
torpuḷu nayadim nîtiyuta Gêrasoppe sôli-
8. sutiepudu vibhavadim-clav Amarâvatiyam । antâ Nagiriya râjyak adhi-
śvaranenisida Marulayarasar-anvîya-sampradayadâ-
9. yadiṇ banda kurtige jayastambhanenisirda Haivebhûpâlana pratâpaventene
sândra . . . dēbha-kundôḍgama kumudma-
10. maḷa-mallika phulla-mukhya-brindaṃ Ganga-taraṅga taraḷa-harabâsaṃ târa-
nihâra-hâraṃ sandirdi Chârukirti . . .
11. prasavad-annava-venbina . . . mālpuḍu śrî Haive-bhûpâlana nija yaśa-
mam baṇṇisal ballanâ-
12. vaṃ Dakṣiṇa-maṇḍalika . . . nijanivâsa sallakṣhaṇa râjarâja-
kaṭakamgaḷa sūreyaṃ â-
13. yade Tonḍa-maṇḍala-bhûpara mandi rakṣiṣu rakṣiṣu Haiverâja venutirpu-
du
14. naḷiyade nōḷpa lam mâvaniyaukakârarati-chakrada hasta-parâkraṇ âṅkan
î Haiva-nrîpâḷa clitra-ya-
15. sô nimaya clundubhi-tâḍanangaḷim jâvaḷi-śabdadin paridu dūradi
sancharisuttamirpuḍâ . . .
16. . . . yeseva râja-hridavangaḷu bhinnagaḷâda vadbhutaṃ । śrîmad dēva . .
. . . guru-ḡṇadbhuta Mahânâgêndra-pâñcha-
17. sya sandirda hâsada vaihâli mahâ-dâkinî-nîmopadravam clavam
. . . . śrî Parśvatîrthêśvarâ-
18. vâsamam śîmaḷ Anantapâlangige nîtvam dirghâyam . . . śîyumaṃ antâ
Nagiriya-pura-varâḍhâśvaram māsâ
19. vaniyaukakâra mavange maleva râvaragaḷa śivasimha-ama-chakravartti
para-sâhavadâḍla-vibhâḍa kalagaḷa mukhada
20. sam rakta-chudâmaṇi vâsanta-râjya-châturvarṇyakke . . . haḷuva rayara
gaṇḍa Haive-bhûpâlana sukha-sankathâ-vinô-
21. dadina râjyaṃ-gevvuttirdu â-Gêras-oppeya mahâjuna-agaḷa guṇamgaḷen-
tendode । vri । adaroḷu nânâ-jâ-
22. ti-paradar-agraṇi sanvaktarâḍ î Jainar padavar Jainar mârgeśvaya-jalenidli
sanvardhita-pûrṇachandrar mudamam krôdhâdi-
23. mû mâdudgha-perkulan ivar biṭṭu râdar mukhyamâda-
dhipan akhila-kaḷâ-vallabhar kîrti-vettar antâtâ
24. mâdaṇḍâdhipagaḷa saha-jâta-kula-kshatriyarâḍ arasugaḷanvaya-
mentendode svasti samadhigata-pañcha-mahâ-
25. mahima-prasiddha-mâda Banavâsi-pura-varadhiśvarar vaijayanti-Madhukêś-
vara-labhdha-vara-prasâda mṛigamaḍi-môda Gôkarna
26. Mahâbâlêśvara-divya-śrî-pâda-padmarâdhakarum parabaḷa-sâdhakarum
harasi-baruvara sūla nigalankamalla chaladankarûma râya-
27. raḡaṇḍa sâhasamalla gaṇḍara-dâvaṇi satya-Râdhêya sâhasôrtunga śaraṇâga-
ta-vajra-panjara paśchima-samudrâdhi-patiyappa Haive-
28. kshatriya-kula-kamalavana-mârtanḍa para-nripe-tâmarasu pûrṇa-
chandranenisida Basava-dêvarasaru dêvarasara

29. tājya-lakṣmīyenisida Chandra-nāyakaḥ . . . puttān-golu . . . tājyaṁ geyyuva kaladolu ā arasagaliḥge puttavandhane . . . anattata-niva
30. gigaḍ Jinasēvyamup trisa'vibalayuttanum . . . shadgura- . . . anarthamup . . . tājya-
k-hatriya-chātur-danta Sōma-dāṇḍa-dāṇḍanāyaka-
31. na aṣṣayada kīrtiyentendode śrī Sōma-dāṇḍa-putranu bhā ura Kāmaṇṇa-
dāṇḍanāyakan enipam sāsana-chakra-
32. varti dharmā-dhāraka sāmantaṁ kīrti-vettaṁ . . . amala-cheritraṁ śrīmat
Soma-dāṇḍanāyakange komartha tōvu puttida śrīmad Rāmaṇa-
namba Heggadeya-
33. suvembī-putra-sa nśēvyakam Rūnam puttida Daśaratha-sāmāntthyadi
. y Aparajitā ramanigam sāhitya ratnakaram antā
34. Rāmananemba heggade Rūmakke tam puttidaṁ Śatāṁ Yōjananambī
puttan enisal Kuntidēvi samantū
35. śrī Pandurāṅge tāṁ Śāntam Dharmajanenta puttida . . . vol ā samya-ktva-
ratnakaram antā Yōjanasetṭiya janani Rāmakananvayam entendode
36. vasudheyolu negaḷe asamaśvarya sampannarūṁ dāma-guna-sampanna-
rumappa Nambisetṭiyara tanna setṭi- sahō-danarenisida Ma-
37. liseṭṭi Honnapasetṭi guṇādhyarūṁ Jaina-jana-bāndhavarūṁ ā-
setṭarolage mahā-gṛhananenisida ā Honnapa-setṭi
38.
39. śakakāla sāviraḍa munūra (The remaining 6 lines
cannot be deciphered).

Note.

This inscription is imperfect, the last portion being effaced. This seems to record some grant made by Honnapasetṭi, brother of Nambisetṭi to whose family belonged Rāmakka, mother of Yōjanasetṭi and wife of Rāmaṇa. Rāmaṇa is said to be the son of Sōmaṇa-dāṇḍanāyaka, and brother of Kāmaṇṇa-dāṇḍanāyaka. Sōmadāṇḍa-nāyaka, was one of the generals under Basavadēvarasa, ruling in Chandrapura in the west coast, and belonged to the Kshatriya family of Banavāse?, during the reign of Haiveyabhūpala, king of Gērasoppe. The inscription is dated but the details of date are gone, only the words 1,300 Śakakāla (A.D. 1378) are visible.

109.

On a 2nd stone set up near the same Vardhamānabasti in Gērasoppe.

Size 4' -6" × 3' -3".

Kannada language and characters.

1. śrīmat-parama-gaṁbhīra-syādvādā-mōgha-luñchhanam jīyāt Trailōkya-
nāthasya śāsanaṁ Jinaśāsanaṁ | Nagiriya-dōśa-vemba lalanā-mu-
2. khakke vesedirpi Gērasoppege vara seṭṭe-kāra sale daṇḍigeṇya chhatra su-
chāmarāḷi-yim bagevuge tōrpa Haive-nṛipa Rāmakaṁ Banma-pu-
3. tran Ohhaṇam negaḷe sannutanāda Jina-chaitya-Jinālaya mandiramvaram
Kaliyugadoḷ mahāpurusha Yōjana tanna mangala
4. mana samavendu bhāvisi nītānta sthānamam Jinālayamgaḷam sale
māḍi gōpura-sumanōhara viehūtra vaḷayam Ananta-
nāthana pati-
5. ya dēm kṛitārthanō | antā Yōjanasetṭiya prāṇavallabheyāda Rāma-
kkana guṇamgaḷ entendode śrīmatu san
6. tanāthana padāmbu-bhṛīnganu Yō-
7. janasetṭi pra ninibaru
8. lānga ramya gōtra-chin-
9. tāmaṇi pāṛthiva tṭapamene
10. -doḷ setṭe-dhōḍāṭṭa

11. seva Rāmakan oppidaḷi dharitriyoḷu
12. pati-bhakte śīlavati bhūnuta-chāru-chari- .
13. tre sakaḷa-jīva-dayāpare santata-chat uzvvi-
14. dha-dānaloḷ atinipunāteyind esedaḷi
15. Rāmakkanaḷ Jinarāta-vākyadoḷu
16. . . . sale Jina-rāja-padābja-bhṛinge tāṇ janānuta chāru-
17. sile guṇa suvrata dāna pūjeyim
18. . . . mukhi kāmīni-jana-śrōṇaṇi yo
19. . . . yāgra nija-nāmadim nijakulōnnati Rāmakanopputtirdaḷu ḷ śrī
Jinarāja-pūjeyoḷu śrī munirāja-padābjasēve-
20. yoloḷu nija-guṇamgaḷim vinayadim bhayadim nija-bhāva-tuṣṭiyim pūjisi
bhaktiyimderagi tāṇ stuti-māḍiyum kīrti-
21. yoliṇtu banni . . . koṇḍi nija-nāmaḍi Rāmakan ḷ dharitriyoḷu kamaḷadaḷā-
yatākshi kamaḷānane kamaḷa sugandhi kōmaḷa
22. . . vimaḷalatāṅgi . . rasayutar ḷ Jinarāja-pūjeyoḷ samarasa-bhāvadoḷ sale
Mānika-setṭi-putri Rāma-
23. kaṇa kama-guṇa-hasti-Kalpalateyaṇ neṇe yoppuvaḷi dharitriyoḷu kamaḷā-
karedoḷu kamaḷini kamaḷadoḷam
24. Kamaḷe puṭṭuvantire Nāgamanamaḷānvayadoḷu Rāmaka vimaḷa guṇā-
bhaṇaṇe puṭṭidaḷ Kaliyugadoḷu
25. Rāmakkana anvaya mentendodeḷ Huligereya pañcha bastiya mundaṇa
Hiriya angaḍige mukhya-
26. vāda Kiriya Rāmasetṭi ā-maduvaḷige Gangāyi avara makkaḷu Baiche setṭiyaṇu
ātana tāṅgi Sōmavve
27. ā Sōmavveyanu ā Huligereya Mānikasetṭige vivāhamāḍi . . avara magaḷu
Nāgavve
28. ākeya tande Mānikasetṭi samastarū ā Baichisetṭi Huligeregeydi Handigu-
ḷadali pra-
29. . . ā Nāgabheyānū salahi Hiriya Handiguḷada-Chandranātha-svāmigaḷa
chaityālayadoḷu pūje
30. adike śrī-kārya naḍevantāgi vrittiyaṇū biṭṭu sāsanaṇa hākisidaru ā Baichara-
siyu tam-
31. masos Nāgaveyanū Gērasoppeya seṭi Guttavāyi Ojeya maga Mānika setṭi-
yaṇū tānu vivā-
32. hava maḍi ā Mānikasetṭiyaṇvayamentendode Guchhakkiya Nāgisettiya
magaḷu Rāmavve ākeya pu-
33. tra Mānikasetṭi Mānikasetṭigū Nāgaveyavarigū janisida makkaḷu Harisetṭi
Kāmaṇa
34. Nēmanasetṭi Saranasetṭi Sangapa yintaivarolaḷe Rāmakkanaṇū Gēra-
soppeya Rāmaṇa heggaḷeya Mangarāja-
35. ṇaṇa Ojāṇaṅge vivāhava maḍi ā Vōjaṇa setṭiyū Rāmakkanaṇū sukha sankathā
vinōḍuḍim-
36. dihallige Gērasoppeya Anantatīrthankara Chaityālayavan ārabhdhisi
mahā-pratishṭheyanū māḍsi
37. yiruttan yiralu Saka varusa sāsira-da mūnūra hadināḷkaneya Prajāpati
samvatsara-
38. da Kārtika śuddha pañchami Ādityavāra sanyasana-samanvita-vāgi svarga-
starāḍaru . . . Madavaḷige
39. Rāmakkanaṇava tande modalugonḍu charitradim neḷaḷe Vikrama-samvat-
sarada Āśāḍa-
40. sudha pañchami Sukravāra Rōhinīnakshatradalu tonga-samāḍhi . . .
41. . . . ā-chandrārka-māgi
42. māḍe bhattavaṇū Vōjaṇa-
43. setṭi . . . Rāmakka . . .
44. nishadhiya-kallinge mangaḷa mahā śrī.

Note.

This records the death of Rāmaka, wife of Yōjanasetṭi, on Sunday 5th lunar day of the bright half of Kārtika of the year Prajāpati (expired). Śaka 1314 corresponding to Sunday 20th October A.D. 1392. Rāmaka is said to have built a chaityālaya of Anantatirtha in Gērsoppe. Her genealogy is also given. This also records death of Mānikasetṭi, father of Rāmaka on Friday 5th day of the bright half of Āshādha with Rôhiṇi-nakshatra in the year Vikrama. This date is not verifiable.

110.

On the 3rd inscription-stone near Vardhamāna-basti by the side of Nagargēribasti in Gērasoppa.

Size 3'—6" × 2'—6".

Kannada language and characters.

1. śrīmat parama-gaṇbhīra-svādvādāmōgha-kāñchhanam jiyāt trailōkya-nāthasya sāsanam Jina-sāsanam
2. śrī Jinarāja-rājita-padāmbuja-rājamārāja Nagiriya rāja-sirō-
3. maṇi prachurakīrti-diśāvalaya-prakāśanam tēja-bhūja-pratāpa-ripu-rāja mukhām-
4. bujam hasta-vīranam-bhūjanavandya-Honnanripaṇ arthijanāvana-Kalpa-vṛikshanam Hon-
5. na-mahīśan-ātmajeyu Māliyaḥ arasige Kāmarājagam sannuta-mūrti-Honnanripaṇātmā-sabān-
6. dhava Mangarājanam Manmatharūpa-Hariharanripālakanātana putra Haivaṇarasange manah-priyān-
7. ganeyu Sāntaladēvi samādhi-kāladolu ākeya gurugaḷu lōka-khyātiyanāntird Anan-
8. tavirryaru Rati-sankāśa-sobagenisi sandird ā kāntege Haivaṇarasa vallabha-n ādam ! Smara-rūpaṇ
9. Sūdrakang ī puradolū kīrti-vetta Bommaṇa-setṭiya vara-vanite Bommaka-ngam vara-sugu-
10. ṇi Sāntalarasi puttīdalāgaḷ ! Arasappodeyara tanūje vara-guṇi Bommakan ākeyātmaje Sāntakarasi-
11. yu paramana padamaṇ smariyisi sura-lōkaveydi sukhadindirdalu Arhantana pādāmbuja-maṇ
12. smarayisutam nambi ? padama nālage-yolu uchharisutta Sāntakarasi śari-ramaṇ pattenṭu-dina-
13. dolu sandalu vara-vatsara Tārapadolū suruehira-Phālgunada śuddha pādīva-tithiyolu Haridaśva-
14. dinadi Sāntakarasiyu svargasthalādal āke-ninittam mādisida nishidhiya kallinge mangala mahā śrī.

Note.

This is a memorial stone set up to commemorate the death of Sāntaladēvi, daughter of Bommaṇasetṭi known also as Bommarasa and queen of Haivaṇarasa. Haivaṇarasa is said to be the son of Mangarāja who was the son of Kāmarāja and Māliyaḥbarasi. Hariharanripāla is said to be another son of Kāmarāja. Māliyaḥbarasi is said to be the daughter of King Honna of Gersoppe. The inscription records that the above Sāntaladēvi or Sāntakarasa whose mother was Bommakka, daughter of Arasappaḍeya died uttering the name of Jina at the time of death. The date of the event is said to be Sunday 1st lunar day of the light half of Phālguna in the year Tārana. The date is not verifiable.

One stone set up in the vacant site belonging to Tirumaladēva temple near Nagragēri in Gērasoppe

Size 7' - 6" x 2' - 9".

Kannada language and characters.

1. śrī Gaṇādhipatyē namah svasti namaḥ tūṅga-śiraś-chumbi-chandra-chāma-
ra chāravē 1 trailōkyā-nagarārambha mūlastambhāya Śambhavē svasti
śrīman-
2. mahāmaṇḍalēśvataru Saḷuva Chenna-Baira dēvi ammanavaru Nagara-
rajyavan aḷuvalli Haive Tuḷu Konkana muntāda rajyan eḷanu prapīḷisut-
tāṇi-
3. ddandma Sūlivaṇa Saka varsha 1520 neya Hēmaḷaribi samvatsarada
Māgha ba 5 lū śmatu Kaśvapa-gōtradi Rik śākhaya karni-
4. Eḷa Malliṇari paṇṇaru Saḷuva Śenabova Vaduga Tannappa Śenabōvaru
Gerasoppeyalli kaṭṭisida dēvasthāradali Śrī Tiruvengalaṇātha-svāmiyanu
prati-
5. śiṭheya māḍi ā Tiruvengalaṇātha svāmiya pādmanūḷadali Chennabhairādēvi
ammanavara hesarali dēvara anṇitapaḍi nandādipa muntāda nitya-
naimi-
6. ttikāḷi dharmavanu mana-vachana-kāya-tri-karapa-siddhiyindu sa-hiraṇyō-
daka dāna-dhārāpūrvaka śāsanāṅkita māḍi dēvasvavāgi biṭṭu barasida
dharmā-
7. da mūla sūdhana-kramaventendare namma tande Nārāṇappanavaru Nārāṇa-
nāvakana Mallarayanāyakana kayyali voḷage prā-
8. ku Prāmūdi samvatsarada mēle adahada vṛitti śrī aramaneya adhinavāgi-
ralu nāvu kaṭṭisida dēvalyadali Ammanavara
9. hesarali dharmakke bidabēkūda kārāṇa Alāṇchiyoḷage prāk sāmānyavāgi
uttiravṛitti Anantana paḷu saḥavāda sthalaṅgaḷu
10. ā sthalaṅgaḷinda Aramanega teruva beḷḷiya eḷḷuvare honninda terige saluvan-
tīgi nāvu Aramanega kāṇike-māḍi Ammanavara hesara-
11. Ili naḍevante biḷuvanu i vṛittigaḷanu teruva arasugaḷu mānamāḍikonḍu
tāvu mundaḍi aḷutam i
12. sūdhana pramāṇina chaturgaḍiyindolaḷage Hevasa gaḍiyada Magadaballiyānu
ittu gaḍdeya sthalaṅgaḷanu horagēgi mēlāda su-
13. diya bijavari mūḍe 25 kaṇṇilagadde bijavari mūḍe 4 kālīgaddeya bijavari
mūḍe 3 antu i-hesaragonḍu bareḷa sukanile makke saḥā bijavari
14. mūvattu āru mūḍe gaḍde sthalaṅgaḷu adakke banda tengina littulu saḥavāda
i samasta vṛittiya-
15. lavanu nāvu kaṭṭisida Tirumala-dēvalyadali Ammanavara hesarali naḍeva
nitya naimittika muntāda dharmakke nāvu namma trikaraṇa-suddhi-
16. yinda sa hiraṇyōdaka-dāna-dhārāpūrvaka śāsanāṅkita biḷu dēvasvavāgi
biṭṭu
17. koṭṭevu i sthalaṅgaḷindalu varsha 1 kke kaṭṭibaha bhatta nāḍapēṭe mūḍe
400 na-
18. ḍasuva dharmada vivara śrī Tiruvengala-svāmiya śrīkāryava naḍasutippa
dēvara erasakke nāḍapēṭe mūḍe 40 Tiruvengalaśvāmiya
19. pādmanūḷadalli uḍayakūḷadalli naivēdyakke pāṭhāḷi hoyva paḍiyindalū dina
vondakke pēṭeyamūḍe 4 akkiya lekkadali varsha 1 kke sambhā-
20. ra vēleya mūḍe 12 kke pushpamāleya naḍasuva hūgaḷige bhatta nāḍapēṭeya
mūḍe 40 rātriya kālādalli naḍeva naivēdyakke bhaṇḍāri hoyva paḍiyinda-
21. lū dina vondakke pēṭhe voppina āḷi lekkhadalu varsha vondakke sambhyāra
pēṭheya mūḍe 12 kke Dālōjanu ūḷigava naḍasuva bhaṇḍārige bhatta
22. nāḍupēṭeya mūḍe 40 i naivēdyada upārakke māna 1 kke naḍasuva tupa
pēṭheya 1 kke lekkhadalu varsha 1 kke tuppa 5 māna mīrara krayakke

23. ga 1 || = pûjege udvârchanegē saha śrīgandha-dhûpakke kraya sêru 1 kke nâdu-pêtheya mûde vundu êlûvare honnu lekkhadalu
24. varsha vondakke bhatta nâdapêtheya mûde 1 dina vondakke viļeyadele 25 ra lekkhadalu varsha vondakke aḷike 3600 viļeyadele . . . kam saha kraya
25. dēvarige uduva sîre saḷa varsha vondaki e tenginakâyi 200 ra krayakke ga 1 dēvara munde beļaguva nandâdîpa 2 kke dina vondakke
26. yenne pētheya aramaneya lekkhadalu âratige saluvudu saha varsha vondakke yannepētheya-hâne 45 kke kraya 3 ga Kârtika-mâsadalū naḍava kâ-
27. rtika pûjege dina vondakke naḍeva naivēdyada akki Honnivâlada dîpârâdhane enne muntâdara krayakke ga 2 . . â māsadalū naḍeva bhôjanadharmā akki kraya
28. sojjige gôḍbi bellada kraya sambandhakke sarisuva sôpaskara muntâda vechcha saha varaha ga 5 Uttarâyana sankrân-
29. tiya pûjege dina 1 kke enneya hâḍa areya lekkhadalu dina 3 kke enneya hâḍa 1 || kraya varaha ga 3 antu varsha 1 kke bhatta saha
30. mûde 135 varaha tomḡbattu guļige bēļege varaha 1 kke bhatta nâdapêtheya mûde 6 ra lekkhadalu 9
31. pētheya mûde 115 nâdapêtheya innûrivattu mûde bhattavanu tathâtithi ârabhya-vâgi Tiruvēngalanâthasvâmi-
32. ya dēvara eḷṭu pramânige śrî kâryava naḍasuva bhatta muntâdavaru yettitandu i
33. bareḍa pramânina dharmavanu tamma mukhântaradali tamma santatiyavara mukhântaradali kâlakâlam pratiyalu sāngavâgi naḍasi baharu endu Timmappa sēnabôvaru ka-
34. tṭisida dēvasthânada Tiruvēngalanâtha- svâmiya pâdamûladalu Chenna- bhairâdēvi ammanavara he-aralu naḍava amṛitapaḍi nandâ-
35. dîpa muntâda nitya naimittika dharmakke nâvu namma vachana-kâya trikarana-suddhiynda sa-hiranyô-daka-dâna-dharâ-pûrvaka śâsanân-
36. kita biḍu dēvasvavâgi biṭṭu barasidu bâḷu (.) dharmada mûlaśâsana intap- pudakke sâkshigalu.

Note.

This records the construction of a temple in Gerasoppe, the consecration of God Tiruvengala or Tirumala in it, and the grant of some vṛittis for the service of the same god by Tammappa-sēnabôva, son of Sâluva Sēnabôva, and the grand son of Karṇika Mallarasa of Kâśyapagotra and Rīgavêda on the 5th lunar day of the dark half of Mâgha in the cyclic year Hēvîlambi, Sâka 1520, during the reign of Chennabhairadēvi Amma, ruling over Haive, Tuḷu, Konkana and other places. The vṛittis are said to be the village called Magadaballî close to Hevasa together with plots of wet land namely Sudiya field with the sowing capacity of 25 mûḍes; Kaṇḷa field with the sowing capacity of 4 mûḍes; Kâḷi field with sowing capacity of 3 mûḍes and Kaṇḷe-Makke field; all put together, 36 mûḍes, together with a cocoanut garden yielding annual produce of 400 nâḍapeṭe mûḍes. These vṛittis are said to have been since the year Pramâḍi pledged to the Palace and redeemed after making necessary payment by the donor.

Details of daily and annual expenditure for services in the temple are given in the latter part of the inscription. The details furnish some information on the rates of commodities in terms of money.

The date of the grant is not verifiable but is equivalent to 15th January 1598 A.D., taking the year Hēvîlambi, Sâka 1520.

On a stone set up near Sûlekere by the side of the road from Gerasoppa.

Size 2' -- 6" x 2' -- 6".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara chāravê | trailōkya-
2. nagarārambha-mûla-stambhāya Śambhuvê | sva-
3. sti śrīman mahā-maṇḍalêśvara arirāya-vibhāda
4. bhāshege-tappuva-rāyara-gaṇḍa pūrva-paśchima-
dakhinā-
5. samudrādhipati śrīmatu Pratāpavīra Dēvarā-
6. yaru rājyam-gayivāli śrīmatu Pavungaḷa-saṃ-
7. vatsarada Mārga Ādivāradaḷu ā-
8. vīra Kallapa Kētapangaḷu
9. Kētēśvara-dēvara pratishṭheyam māḍi ā dēvara
10. dīptigū (ā) hāra-
11. danakkū biṭṭa gadde
12. hakkaliḡe baḍaḡalu
13. mahājanagaḷan oḍambaḍisi
14. koṭṭaru idake tapidavaru māṭā-pitṭigaḷiḡe
15. drohiḡaḷu || śrī śrī.

Note.

This records the consecration of God Kētēśvara by Kallapa and Kētaḡa and the grant of a wet field for the food offering and other services of the same God by the same person with the consent of the Mahājanas on Sunday, in the month Mārgaśīra in the year Paingala, during the reign of the illustrious king Dēvarāya of Vijayanagar. The date is not verifiable.

59. ARCHAEOLOGICAL MUSEUM.

No new additions were made to the Museum this year.

60. OFFICE WORK.

1. The Monograph on Halebid temples has not yet been completed.
2. Very little progress has been made in the printing of the Supplement and the Index volumes owing to pressure of work in Government Press.
3. Eighty-three publications of the Department and 110 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 542-0-0 has been realised by the sale and remitted to Treasury.

Copies of photographs of important temples, etc., were printed and sent not only to the Industrial Exhibition at Mysore but also to Exhibitions held in Bangalore and Dharwar.

4. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B.)
5. The Office staff have discharged their duties with diligence and zeal.

61. SOME OF THE NEW FACTS GLEANED DURING THE YEAR ARE :

(1) Confirmation of the rule of Satavahanas and Chutus over Mysore both by archæological finds unearthed by excavating the Chandravalli site in Chitaldrug and by linguistic test noticed in the Report.

(2) War between Keladi and Kalasa chiefs and spoilation of the Sringeri Math by the latter.

MYSORE. }
25th July 1928. }

R. SHAMA SASTRY,
*Director of Archaeological
Researches in Mysore.*

APPENDIX A.

STATEMENT SHOWING THE AMOUNT SPENT DURING THE YEAR 1927-1928 FOR THE REPAIR
AND MAINTENANCE OF ANCIENT MONUMENTS IN THE MYSORE STATE.

Serial No.	Taluk	Place	Name of Monument	Nature of repairs	Amount sanctioned	Amount spent
MYSORE DISTRICT.					Rs. a p.	Rs. a. p.
1	T. Narasipur	Somanathpur	Sri Kesava swamy temple.	Renovating the temple	10,217 0 0	13 176 0 0
2	Do	Do	Do	Pay of Watchman	120 0 0	120 0 0
3	Do	Talwad	Sri Vaidyeswara temple	Repair to the Marakeswara temple attached to the Sri Vaidyeswara temple	98 0 0	308 0 0
4	Srirangapatam	Srirangapatam	Magazines	Preservation	50 13 0	30 13 0
5	Do	Do	Inman's Dungeon	Do	14 12 0	14 12 0
6	Do	Do	Place where Tippu's body was found.	Do	30 12 0	30 12 0
7	Do	Do	Water gate	Do	8 7 0	8 7 0
8	Do	Do	Colonel Baker's tunnel and Datta bridge	Do	19 2 0	19 2 0
9	Do	Do	Obelisk monument	Do	36 13 0	36 13 0
10	Do	Do	Haviland approach roads	Do	17 5 0	17 5 0
11	Do	Do	Elephant stable	Do	23 11 0	23 11 0
12	Do	Do	Mosjid	Petty repairs	160 0 0	160 0 0
13	Do	Do	Do	Improving the khanna	362 0 0	362 0 0
14	Do	Do	Sri Rangamathaswamy temple.	Urgent repairs	89 0 0	88 0 0
15	Do	Ganjani	Gumbaz	Repairs	172 7 0	172 7 0
16	Do	Thonnur	Sri Lakshminarayana swamy temple.	Do	1,985 0 0	..
17	Do	Do	Sri Gopalkrishnaswamy temple	Do	2,196 0 0	..
18	Do	Molkoti	Sri Nityanandaswamy temple	Petty repairs	24 0 0	24 0 0
19	Mundya	Basral	Sri Nitya wara and Milkakrishnaswamy temple.	Urgent repairs	67 0 0	67 0 0
20	Nanjangud	Nanjangud	Sri Srikantha swamy temple.	Repairing the vairamalinga swamy mantapam.	136 0 0	136 0 0
21	Mysore	Mysore	Sri Sathyanaraya swamy temple	Petty repairs	274 0 0	..
22	Do	Do	Sri Lakshminarayana swamy temple.	Do	..	100 5 0
II. BANGALORE DISTRICT.						
23	Closspet	Closspet	Closs Memorial pillar	White-washing	5 0 0	4 0 0
24	Davanahalli	Davanahalli	Tippu Sultan's Birth place.	Do and colour	20 0 0	20 0 0
25	Channarayana	Malur	Sri Aprameyaswamy temple	Electric light installation	695 0 0	..
III. TUMKUR DISTRICT.						
26	Madhugiri	Madhugiri	Fort	Repairs	1,309 0 0	1,309 0 0
27	Do	Madhugiri	Venkataramaswamy temple.	Repairs to Mahadwara	80 0 0	..
28	Do	Do	Venkataramaswamy and Malleswara swamy temples.	Preparation of and fixing Kulasams.	1,110 0 0	..
IV. KOLAR DISTRICT.						
29	Bowringpet	Budikote	Birth place of Hyder Ali Khan.	Constructing a compound wall and removing prickly pears etc.,	332 0 0	345 0 0
30	Chikballapur	Nandi	Sri Bhoganandiswara swami temple.	Repairing the courtyard and compound wall.	420 0 0	120 0 0
31	Bowringpet	Budikote	Birth-place of Nizam Hyder Ali Khan.	Annual repairs	27 0 0	27 0 0
32	Kolar	Kolar	Mokhara	Special Repairs	330 0 0	330 0 0
33	Mulabagal	Avani	Sri Ramalingaswara swami temple.	Construction of a car and car-shed.	732 4 0	..
V. HASSAN DISTRICT.						
34	Arasikere	Arasikere	Isvara temple	Annual maintenance	114 0 0	114 0 0
35	Belur	Belur	Kesava swamy temple	Repairing the Kalluchavadi mantapam.	1,156 0 0	..
36	Do	Do	Do	Repairing Naganayakana mantapam.	1,420 0 0	..
37	Channarayana	Nuggehalli	Lakshminarasimhaswamy temple.	Repairs	892 0 0	..
38	Do	Srinivasalegala	Akhana Basti	Do	678 0 0	..
39	Do	Doddiyalur	Do	Do	246 1 0	..

APPENDIX A.—concl'd.

Serial No.	Taluk	Place	Name of Monument	Nature of repairs	Amount Sanctioned	Amount spent
					Rs. a p.	Rs. a. p.
			VI KADUR DISTRICT			
40	Chikmagalur	Hire magalur	Yappa tumbha	Do	15 0 0	14 7 0
41	Tarikere	Sompur	Sri Someswara swamy temple	Do	25 0 0	22 14 0
			VII SHIMOGA DISTRICT			
42	Nagar	Nagar	Sivappa Naka tablet	Do	50 0 0	28 0 0
43	Do	Do	Do	Approach roads, etc,	20 0 0	15 0 0
44	Sagar	Keladi	Sri Rameswara devaru temple	Repair	1,160 0 0	..
45	Sorab	Kuppagaddi	Do	Do	980 0 0	.
46	Shimoga	Kudli	Chintamani Nagesha swamy temple	Construction of an Anjaneya swamy temple	505 0 0	.
			VIII CHITALDRUG DISTRICT			
47	Molakalmuru	Siddapur	Aoka Inscription	Replacement of damaged wooden shutters with an iron gate	150 0 0	91 0 0
48	Davanagere	Harihara	Harihara swamy temple	Repair	1,010 0 0	.

APPENDIX B.

LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1927-28.

Serial No.	Size	Description	View	Village	District
1	6½" x 4"	Aghora swamy temple	North west view	Ikkeri	Shimoga
2	Do	Do	Front view	Do	Do
3	Do	Do	South view	Do	Do
4	Do	Do	Back view	Do	Do
5	Do	Rameswara temple	North west view	Keladi	Do
6	Do	Do	North east corner of	Do	Do
			Venkateswara shrine		
7	Do	Do	Back view	Do	Do
8	Do	Do	North west view	Do	Do
9	Do	Do	General view of ceiling	Do	Do
10	Do	Malikarjuna temple	Front view	Niddalagi	Do
11	Do	Do	Front view	Do	Do
12	Do	Rameswara temple	North west view	Do	Do
13	Do	Kedareswara temple	North east view	Balgama	Do
14	Do	Do	Entrance Sukhanandi door	Do	Do
15	Do	Trigunakeswara temple	Sukhanandi doorway	Do	Do
16	Do	Rameswara temple	South east view	Chattur	Do
17	Do	Water falls of Shivala River	South east view	Jog	Do
18	Do	Kaleswara temple	South east view	Betur	Chitaldrug
19	Do	Ranganatha swamy temple	South east view	Nirthadi	Do
20	Do	Do	South west view	Do	Do
21	Do	Do	Pillar in Navaranga	Do	Do
22	12" x 10"	Stone inscription	..	Kurubarahalli	Mysore
23	6½" x 4½"	Do	..	Do	Do
24	12" x 10"	Persian Sanads	..	..	..
25	Do	Do	..	..	..
26	Do	Ground plan of Chennakesava temple	..	Chennarayana	Hassan
27	Do	Ground plan of Paravanaswara temple	..	Heggere	Chitaldrug
28	10" x 8"	Copper-plate inscriptions	..	..	..
29	Do	Do	..	..	..
30	Do	Do	..	..	..
31	Do	Do	..	..	..
32	Do	Do	..	..	..
33	Do	Do	..	..	..
34	6" x 4"	Do Seals	..	..	..
35	Do	Foreign stone inscription	..	..	..

Notes: 1. 12 stereo views were taken.

LIST OF PHOTOGRAPHS TAKEN AT CHANDRAVALLI EXCAVATIONS.

Serial No	Size	Description	District
1	12" x 10"	Chandravalli valley from Chologudla	Chitaldrug
2	Do	View of Chandravalli valley from Ankle Mutt	Do
3	Do	Dhavalappanaguddi from near Ankle Mutt	Do
4	Do	View of Chitaldrug town from Chologudla	Do
5	10" x 9"	Do and fortifications	Do
6	12" x 10"	Neralgudi from Chologudla	Do
7	Do	Hulagudi gorge from near Kirubhalla	Do
8	8 1/2" x 6 1/2"	Central rocks and Chitaldrug from Baralgoni	Do
9	Do	View of Baralgoni central rocks from Baralgoni	Do
10	1" x 10"	Ankle Mutt and Punchlinga cave from north west	Do
11	10" x 8"	Full view of Ankle Mutt and Punchlinga cave from north west	Do
12	Do	Punchlinga temple, exterior	Do
13	6 1/2" x 4 1/2"	Paradesappa's cave, interior from top	Do
14	Do	Paradesappa's cave, painted in age in the interior	Do
15	Do	Bhairavswara, in temple at Ankle Mutt	Do
16	Do	Foundation of a modern village hut, Ex. 39	Do
17	Do	View of Neralgudi, Ex. 19	Do
18	Do	View from east of burial pit and mound before excavation, Ex. 28	Do
19	Do	View of burial temple from outside before excavation, Ex. 28	Do
20	8 1/2" x 6 1/2"	View of restored doorway of a fallen temple	Do
21	6 1/2" x 4 1/2"	Modern stone dam across Hulagudi gorge and inscription stone	Do
22	12" x 10"	Kadamba inscription stone	Do
23	6 1/2" x 4 1/2"	Position of ancient urn and inscription to it, Ex. 27	Do
24	Do	Stone foundation above the level of brick wall, Ex. 26	Do
25	Do	View of a house partly excavated, Ex. 26	Do
26	Do	Broken pot at bottom of pit in front of brick wall, Ex. 26	Do
27	Do	General view from north east, Ex. 26	Do
28	Do	Ash pit and small cross wall at corner of brick wall, Ex. 26	Do
29	10" x 9"	View of large brick wall from south east, Ex. 26	Do
30	6 1/2" x 4 1/2"	Pot in ash pit in north east corner, Ex. 26	Do
31	Do	Fallen bricks of collapsed house wall before removal, Ex. 26	Do
32	Do	Showing different levels and girding stone at bottom, Ex. 25	Do
33	Do	View of walls and pottery from the top, Ex. 24	Do
34	Do	View of walls and pottery from the south, Ex. 24	Do
35	Do	View of wall and pottery from further south, Ex. 24	Do
36	Do	Large urn with lid found in the ground near, Ex. 31	Do
37	Do	View of house wall and pottery from opposite bank, Ex. 22	Do
38	Do	House partly excavated, Ex. 31	Do
39	12" x 10"	View of the House after excavation from west, Ex. 31	Do
40	6 1/2" x 4 1/2"	View of right bank of water course and its layers before excavation, Ex. 40	Do
41	Do	Five plaques of Sivalaya layer, Ex. 41	Do
42	Do	Substratum layer with pottery on floor and wall below, Ex. 44	Do
43	Do	Pottery, 12 feet below the substratum, black glazed pottery, Ex. 44	Do
44	Do	View from top of deep excavated portion, Ex. 44	Do
45	Do	Dolmen stone and pottery, Ex. 34	Do
46	Do	View of dolmen, Ex. 34	Do
47	Do	Water reservoir, Ex. 34	Do
48	10" x 8"	Dolmen and stone drum with pottery viewed from east, Ex. 34	Do
49	8 1/2" x 6 1/2"	Stone walls and slab near, Ex. 34	Do
50	6 1/2" x 4 1/2"	Thin rock, Ex. 34	Do
51	Do	View of Dolmen from west, Ex. 12	Do
52	Do	View of Dolmen from south and corner near by, Ex. 12	Do
53	Do	Interior view of dolmen from above, Ex. 12	Do
54	Do	Interior view of dolmen from above, Ex. 12	Do
55	Do	Pottery appearing, Ex. 12	Do
56	Do	Dolmen stones with pottery found in them and near by, Ex. 12	Do
57	Do	Stone slabs of dolmen and pottery found near by, Ex. 12	Do
58	Do	View of pottery, neolith and dolmen, showing different levels, Ex. 12	Do
59	Do	Slabs, pottery of dolmen and corner near Ex. 30	Do
60	Do	View of huge slabs from north east, Ex. 30	Do
61	Do	View of huge slabs from west, Ex. 30	Do
62	6 1/2" x 6 1/2"	View of trench between Ex. 12, 12a and 30 from the central rocks	Do
63	Do	View of trench between 12a and 30 from higher rock	Do
64	10" x 8"	Trench connecting Ex. 12a and 30 from higher rock	Do
65	Do	Trench connecting between 12, 12a and 30 from the south	Do
66	6 1/2" x 4 1/2"	Top of dolmen stones before excavation, Ex. 32	Do
67	10" x 8"	View of dolmen stones from north west after excavation, Ex. 32	Do
68	6 1/2" x 4 1/2"	Dolmen and pottery, appearing, Ex. 33	Do
69	Do	Dolmen and pottery appearing, Ex. 33	Do
70	Do	Slabs and pottery, Ex. 33	Do
71	Do	Brick wall and stone pavement, Ex. 9	Do
72	Do	Pottery and bricks of fallen house at the foot of Baralgoni, Ex. 23	Do
73	Do	Bank of Neralgudi water course before excavation, Ex. 20	Do
74	Do	View of circular wall and lower pottery layer from east bank, Ex. 20	Do
75	Do	Circular wall and lower pottery level from north, Ex. 20	Do
76	8 1/2" x 6 1/2"	Bricks and pottery appearing from the water course, Ex. 41	Do
77	6 1/2" x 4 1/2"	View of bricks visible before excavation on Baralgoni platform, Ex. 21	Do
78	Do	Bricks strewn about on Baralgoni platform south-west, Ex. 21	Do
79	Do	Whet stone in cave on top of Baralgoni, Ex. 37	Do
80	Do	Neolith and fire place at bottom, Ex. 38	Do
81	Do	View of whet stone from south, Ex. 36	Do

(Also 20 stereoscopic views taken)

LIST OF DRAWINGS PREPARED DURING THE YEAR 1927-28.

1. Ground plan of Somesvara Temple at Sompur
2. Some line-carvings on the walls of the temple at Nad-kaldi, Sagar Taluk, Shindgaon District
3. Ground plan of the temple at Sagar Taluk, Shindgaon District
4. Ground plan of the temple at Sagar Taluk, Shindgaon District

APPENDIX C.

STATEMENT SHOWING ANCIENT MONUMENTS IN THE STATE INSPECTED BY THE REVENUE SUB-DIVISION OFFICERS.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT								
1	Bangalore	Fort	Tippu Sultan's Palace	1927-28..	Rev. Sub-Dn. Officer.	22-12-27	29-2-28	
2	Do	Do	Venkataramanaswami temple	Do	Do	7-6-28	23-7-28	
3	Do	Do	Old Dungeon	Do	Do	22-1-27	29-2-28	
4-7	Do	Bangalore Town	Compegowda's watch towers	Do	Do	Do	Do	
8	Do	Do	Cenotaph	Do	Do	Do	Do	
9	Do	Gavipur	Gangadhareshwara temple	Do	Do	25-12-27	30-12-27	
10	Dodballapur	Dodballapur	Asharkana built by Abbas Khuh Khan.	Do	Do	..	..
11	Nelamangala	Sivaganga	Cave temples of Gangadhareshwara and Honnadevi	Do	Do	Report not received.	..	
12	Channapatna	Channapatna	Syed Ibrahim's tomb	Do	Do	12-27	5-12-27	
13	Do	Do	Akhalshah Khadri Darga Mahkan. Tomb of Hyder's priest.	Do	Do	Do	Do	
14	Do	Do	Timmappaiah Urs Mansion	Do	Do	7-6-28	23-7-28	
15	Do	Kotebaglu or Fort.	Fort	Do	Do	..	..
16	Do	Malur	Apameyaswami temple	Do	Do	12-27	5-12-27	
17	Do	Do	Kailaswara temple	Do	Do	Do	Do	
18	Do	Mahapatna	Narayanaswami temple	Do	Do	Do	Do	
19	Do	Abbur	Kundapnaswami Brindavana	Do	Do	Do	Do	
20	Closepit	Closepit	Closep Memorial Pillar	Do	Do	..	..
21	Davanahalli	Davanahalli	Tippu Sultan's birth place	Do	Do	..	..
22	Do	Do	Fort	Do	Do	..	..
23	Do	Do	Gopalakrishna temple	Do	Do	..	..
24	Do	Gangavara	Someswara temple and inscriptions.	Do	Do	25 12 27	30 12 27	
25	Do	Ardeshah	Inscriptions	Do	Do	..	..
26	Do	Kundana	Hoyasala Ballah's Palace	Do	Do	..	..
26	Magadi	Savandroog	Savandroog hill fort	Do	Do	..	..
KOLAR DISTRICT.								
27	Kolar	Kolar	Kolamma temple	Do	Do	..	..
28	Do	Do	Someswara temple	Do	Do	..	..
29	Do	Do	Mokhbani	Do	Do	..	..
30	Do	Siti	Sripatiswara temple	Do	Do	..	..
31	Chikballapur	Nandi	Nandiswara temple	Do	Do	27 6-28	18-10-28	
32	Do	Nandi Hill	Tippu's Pillar	Do	Do	12-10-27	5-12-27	
33	Do	Do	Yoga Nandiswara temple	Do	Do	25-6-28	18 10-28	
34	Do	Rangasthala	Ranganatha temple	Do	Do	..	..
35	Bowingpet	Budikote	Harida's birth place	Do	Do	6 12-27	20 10-28	
36	Mulbagal	Avani	Ramalingeswara temple and inscriptions.	Do	Do	12-7-27	20-10-28	
37	Do	Kurudumale	Someswara temple and inscriptions.	Do	Do	30 1-28	20-10-28	
38	Do	Mulbagal	Hydrabi Darga	Do	Do	11-9-27	Do	
39	Do	Do	Sripadaswara Brindavana	Do	Do	..	..
40	Goribidnur	Hiribidnur	Hussainiah Darga	Do	Do	25-3-28	18-10-28	
41	Chintamani	Alangiri	Venkataramana temple	Do	Do	12-7-27	20-10-28	
42	Do	Kavara	Amaranarayana temple	Do	Do	..	..
TUMKUR DISTRICT.								
43	Tumkur	Kaidala	Channarayana temple	Do	Do	..	..
44	Do	Devarayadurga.	Lakshminarasimha temple	Do	Do	..	..
45	Do	Hirigundugal	Viragala	Do	Amidar	..	..
46	Chiknayakanhalli.	Settikere	Yogamadhava temple	Do	Rev. Sub-Dn. Officer.	..	..
47	Do	Hullyar	Malliswara temple	Do	Do	15-4-28	18-8-28	
48	Do	Sira	Malik Rahiman Darga	Do	Do	23-8-28	18-8-28	
49	Do	Do	Jumma Masjid	Do	Do	..	Do	
50	Madgiri	Madgiri	Fort	Do	Do	29-8-28	Do	
51	Do	Do	Malliswara temple	Do	Do	Do	Do	
52	Do	Do	Venkataramana temple	Do	Do	Do	Do	
53	Do	Midgudi	Malliswara temple	Do	Do	13-8-28	Do	
54	Do	Do	Venkataramana temple	Do	Do	Do	Do	
55	Tiptur	Aralaguppe	Chennigaraya temple	Do	Do	..	..

APPENDIX C—contd.

Serial No	Taluk	Place	Name of Monuments	Date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
56	Tiptur	Vignaneswara	Nateswara temple	1927-28	Rev. Sub-Dn. Officer			
57	Do	Do	Baladevayyasa temple	Do	Do			
58	Turivertur	Turivertur	Nandi in front of Ganeswara temple	Do	Do	15-5-28	18-8-28	
59	Do	Do	Channarayana temple and inscription	Do	Do	Do	Do	
60	Do	Do	Sankaravarma temple and inscription	Do	Do	15-5-28	18-8-28	
61	Do	Nagalipura	Koddeswara temple	Do	Do	25-12-27	18-8-28	
62	Do	Do	Channarayana temple	Do	Do	Do	Do	
63	Do	Turivertur	Do	Do	Do			
64	Do	Hulikal	Kallevaraya temple	Do	Do			
MYSORE DISTRICT								
65	Mysore	Mysore	Vaithyanatha temple	19-8-27	Rev. Sub-Dn. Officer			
66	Do	Do	Lakshminarayana temple	Do	Do			
67	Do	Varaha	Mahadevayyasa temple	Do	Do	6-3-28	27-8-28	
68	Nanjungur	Suttur	Somevaraya temple	Do	Do			
69	Do	Do	Narayan temple	Do	Do			
70	Do	Hodutak	Lakshminarayana temple	Do	Do			
71	Do	Do	Narayana temple	Do	Do			
72	Seringapatam	Seringapatam	Durgam Dargah	Do	Do	18-5-28	30-7-28	
73	Do	Do	Sir P. N. Krishnamurthy's Bungalow	Do	Do	21-5-28	Do	
74	Do	Do	Obelisk Monument	Do	Do	Do	Do	
75	Do	Do	Gumfaz	Do	Do	19-5-28	Do	
76	Do	Do	Jumma Masjid	Do	Do	Do	Do	
77	Do	Do	Webb's Monument	Do	Do	17-6-28	Do	
78	Do	Do	Bull's Dung on	Do	Do	9-5-28	Do	
79	Do	Do	Jumma's Dargah	Do	Do	Do	Do	
80	Do	Do	Havelock Arch	Do	Do	18-6-28	Do	
81	Do	Do	Spot where Tippu's Body was found	Do	Do	9-5-28	Do	
82	Do	Do	Ranganatha temple	Do	Do	Do	Do	
83	Do	Do	Portrait Statue of Kantharava Narayana Vadeyar	Do	Do			
84	Mandya	Buduru	Anantapuram in this temple	Do	Do	11-2-28	Do	
85	Do	Do	Veswara temple	Do	Do			
86	Do	Basidi	Malikarjuna temple	Do	Do	13-10-27	Do	
87	Krishnarajpete	Hodholi	Lakshminarayana temple	Do	Do	1-1-28	Do	
88	Do	Gowdanasahalli	Panchalingeswara temple	Do	Do			
89	Do	Kikkur	Brahmavara temple	Do	Do	16-12-27	Do	
90	Do	Sandigatta	Lalamma Narayana temple	Do	Do			
91	Do	Santelachahalli	Mahalingeswara temple	Do	Do			
92	Do	Agale	Malavara temple	Do	Do			
93	Do	Tonchi	Bisavevara temple	Do	Do			
94	Do	Tinnagatti	Siva temple	Do	Do			
95	Do	Kannambadi	Tippu's inscription	Do	Do	12-8-27	Do	
96	Nagamangala	Nagamangala	Kesava temple	Do	Do	5-5-28	Do	
97	Do	Bilur	Mahavara temple	Do	Do			
98	Do	Do	Muleswara temple	Do	Do			
99	Do	Kambadahalli	Panchikuta Basti	Do	Do			
100	Channarayana	Hodlu	Arkeswara temple	Do	Do			
101	Huastur	Dharmapura	Kesava temple	Do	Do			
102	Yedatone	Sahyama	Ramanujacharya temple	Do	Do	23-2-28	27-8-28	
103	Do	Chik. Hanasgi	Adinatha Basti	Do	Do	13-3-28	27-8-28	
104	T. Narasipur	Talkad	Vaidyaswara temple	Do	Do			
105	Do	Do	Kirtinarayana temple	Do	Do			
106	Do	Somanathapur	Kesava temple	Do	Do			
106a	Do	Do	Panchalingeswara temple	Do	Do			
107	French-Rocks	Melkote	Narayanayyasa temple	Do	Do	31-3-28	30-7-28	
108	Do	Tonnur	Temples and Duras	Do	Do			
109	Do	Do	Place where Ramanujacharya held a dispute with Jaina	Do	Do			
110	Yelandur	Yelandur	Gauriswara temple	Do	Do			
HASSAN DISTRICT.								
111	Hassan	Heragu	Kirtinarayana temple	1928-27	Rev. Sub-Dn. Officer	29-8-28	3-7-28	
112	Do	Koravangala	Bucheswara temple	Do	Do	10-6-28	25-8-28	
113	Do	Ambaga	Prasanna Korava temple	Do	Do	20-6-28	27-8-28	
114	Do	Doddagaddavalli	Lakshmidevi temple	Do	Do	19-6-28	Do	
115	Do	Kandalli	Vidya Basti	Do	Do	26-6-28	30-8-28	
116	Do	Gosana	Shankaravarma temple	Do	Do	22-6-28	27-8-28	

APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
116	Belur	Belur	Kesava temple and inscriptions	1927-28	Rev. Sub-Dn. Officer	12-6-28	7-7-28	
117	Do	Halebid	Hovalesvara temple	Do	Do	Do	Do	
118	Do	Do	Kidāresvara temple	Do	Do	8-1-28	Do	
119	Do	Do	Virabhadra temple	Do	Do	Do	Do	
120	Do	Do	Parvanatha Basti	Do	Do	Do	Do	
121	Do	Do	Adinatha Basti	Do	Do	Do	Do	
122	Do	Do	Santēvara temple	Do	Do	Do	Do	
123	Do	Do	Inscriptions	Do	Do	Do	Do	
124	Do	Chatchathalli	Chattēvara temple	Do	Do	12-6-28	Do	
125	Arsikere	Arsikere	Isvara temple	Do	Do	26-6-28	14-7-28	
126	Do	Do	Groth Tomb	Do	Do	Do	Do	
127	Do	Harnahalli	Kesava temple	Do	Do	26-6-28	Do	
128	Do	Do	Somēvara temple	Do	Do	Do	Do	
129	Do	Javalgal	Narasimha temple	Do	Do	Do	Do	
130	Do	Hulletēre	Channēvara temple	Do	Do	Do	Do	
131	Do	Mavuttanahalli	Mahalingēvara temple	Do	Do	Do	Do	
132	Do	Honnāvara	Kesava temple	Do	Do	Do	Do	
133	Channarayana- patra.	Sravan Belgola	Gomāvara statue	Do	Do	13-4-28	26-5-28	
134	Do	Do	Akkana Basti	Do	Do	Do	Do	
135	Do	Do	Inscriptions	Do	Do	Do	Do	
136	Do	Do	Chavandajya Basti	Do	Do	Do	Do	
137	Do	Do	Chandragupta Basti	Do	Do	Do	Do	
138	Do	Do	Parvanatha Basti	Do	Do	Do	Do	
139	Do	Jinmathapura	Santētha Basti	Do	Do	Do	Do	
140	Do	Nuggahalli	Lakshminarasimha temple	Do	Do	12-6-28	29-7-28	
141	Do	Do	Sadasa temple	Do	Do	Do	Do	
142	Do	Anati	Lakshminarasimha temple	Do	Do	Do	Do	
143	Do	Hobbalalu	Narasimha temple	Do	Do	Do	Do	
144	Hole Narsipur	Hole Narsipur	Narasimha temple	Do	Do	Do	Do	
145	Manjarabad	Manjarabad	Fort	Do	Do	12-4-28	7-7-28	
SHIMOGA DISTRICT.								
146	Shimoga	Kudli	Rameswara temple	19-6-27	Rev. Sub-Dn. Officer	31-3-28	10-7-28	
147	Do	Bhadravati	Lakshminarasimha temple	Do	Do	28-4-28	Do	
148	Channagiri	Channagiri	Fort	Do	Do	22-6-28	5-7-28	
149	Do	Santebenur	Mosque and Honda	Do	Do	Do	Do	
150	Honnali	Honnali	Fort	Do	Do	Do	Do	
151	Shikarpur	Belgavi	Kidāresvara temple	Do	Do	Do	Do	
152	Do	Do	Tripurantakesvara temple	Do	Do	17-7-27	6-7-28	
153	Do	Do	Brundēvara temple	Do	Do	Do	Do	
154	Do	Bandanike	Trimurti Narayana temple	Do	Do	Do	Do	
155	Do	Do	Anekallu temple	Do	Do	Do	Do	
156	Do	Narasapur	Basti	Do	Do	Do	Do	
157	Do	Talagundi	Pranavesvara temple	Do	Do	Do	Do	
158	Do	Do	Inscribed pillar in front of temple	Do	Do	Do	Do	
159	Do	Malvalli	Inscribed pillar	Do	Do	Do	Do	
160	Sorab	Kubbattur	Katābhēvara temple and inscriptions.	Do	Do	28-11-27	6-7-28	
161	Do	Udari	Temples and inscription	Do	Do	Do	Do	
162	Sagar	Ikkeri	Aghoresvara temple	Do	Do	19-9-27	6-7-28	
163	Do	Kaladi	Barnēvara temple	Do	Do	27-1-28	Do	
164	Do	Kaladi	Temples	Do	Do	21-3-28	6-7-28	
165	Do	Sirappa	Sirappa Nalk's Fort	Do	Do	Report not received	Do	
166	Do	Do	Palace side outside fort	Do	Do	25-3-28	6-7-28	
167	Do	Davaganga	Davaganga ponds	Do	Do	15-10-27	Do	
168	Do	Do	Basti and inscriptions	Do	Do	25-6-28	Do	
169	Do	Do	Fort	Do	Do	Do	Do	
170	Do	Do	Jaina Basti with Brahmadeva Pillar.	Do	Do	Do	Do	

APPENDIX C—concl'd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
KADUR DISTRICT.								
171	Kadur	Devanur	Lakshmi-kanta temple and Monument.	1926-27	Rev. Sub-Dn. Officer	8-6-28	11-8-28	
172	Do	Hirenallur	Siva temple	Do	Do	..	..
173	Chikmagalur	Hirimagalur	Yopastambha	Do	Amildar	..	..
174	Do	Marle	Siddesvara temple	Do	Do	..	..
175	Do	Do	Cheunakesava temple	Do	Do	..	..
176	Do	Do	Viranarayana temple	Do	Do	..	..
177	Do	Belavadi	Mar andesvara temple	Do	Do	..	..
178	Do	Khandya	Amritesvara temple	Do	Rev. Sub-Dn. Officer	16-5-28	11-8-28	
179	Tarikere	Amritapura	Amritesvara temple	Do	Do	..	..
180	Do	Sompur	Somesvara temple	Do	Do	3-6-28	Do	
181	Mudgere	Angadi	Jain Basti	Do	Amildar	..	..
182	Do	Do	Kesava statue	Do	Do	..	..
183	Do	Kalasa	Kalasesvara temple	Do	Do	..	..
184	Scingeri	Scingeri	Vidyasankara temple	Do	Do	..	..
CHITALDRUG DISTRICT.								
185	Challakere	Ramadurga	Rock-cut temples	Do	Rev. Sub-Dn. Officer	26-1-28	16-7-28	
186	Molkalmuru	Siddapura	Asoka Inscriptions	Do	Do	25-11-27	Do	
187	Do	Brahmagiri	Do	Do	Do	Do	Do	
188	Do	Jatangi Ramesvara Hill.	Do	Do	Do	26-6-28	Do	
189	Hosdurga	Heggere	Jain Basti	Do	Do	Report not received	Do	
190	Davangere	Anekonda	Isvara temple	Do	Do	Do	Do	
191	Harihar	Harihar	Hariharsvara temple	Do	Do	19-6-28	Do	
192	Do	Nandigudi	Isvara temple	Do	Do	..	..
193	Do	Nanditavare	Do	Do	Do	..	..

APPENDIX E.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

	Date	Ruler	Summary of contents
		1 VAIDUMBAS.	
40	No date given (Circa 900 A.D.)	Vaidumbha-mahārāja	Records the setting up of a stone called Bhanguva-kallu (?) under the orders of Chōrayya, Governor of Nelavanki (village in Srinivasapur taluk). The inscription decrees that none should slay those who take shelter under the stone.
45	Saka 978 (A.D. 1056) 38th year	2. CHOLAS Kop-Parakēśuvarma Rājendra-deva	Records the death of Sōvarasappa, son of Mayindamarasa, also called Rājendra Chōla Pallavāditya, Chief of Koranelli and Nelavanki in the battle of Pulmatī while fighting against Polakēsi (Chalukya king) while Rājārāja Brahmādhārjār alias Manjappayya was ruling over Mahārājavādi, Pulnādu and Murikīnādu from his residence at Ballūr. Records death of a warrior Chōlaganda, son of Chōva Vankaraga, in the battle of Pulmatī in the presence of Chōvarasa, Chief of Nelavanke and the gift of some land in his memory.
45	No date given. (Probably of the same date as No. 31.)	..	..
		3. WESTERN CHALUKYAS OF KALYANI	
73	Saka 979 Vīlambi Vaiś śu 3 Sunday (Sunday 29th March, 1058 A.D.)	Āhavamalla (Somesvara I)	Contains several Sanskrit verses in praise of the king and the Brahmans of the Agrahara village Mahātātāka. who are described as well-versed in sacrificial ritual. Records the gift of a field in the above village for a Śiva temple named Andurēśvara by Prabhu Mahadevaiya and others after purchasing the same from the Brahman mahajanas of the village. Records the grant of the toll-dues of the agrahāra village Piriya to the Brahmans Vāśudēvabhatta and others for the maintenance of their village tank by Maneverggade dandanāyaka Gundamayya.
49	Saka 983 Śārvari Bhāḍ. ba 30 Monday. (Monday 28th August, 1060 A.D.?)	Trailōkyamalla (Sōmēśvara I)	Records the grant of the toll-dues of the agrahāra village Piriya to the Brahmans Vāśudēvabhatta and others for the maintenance of their village tank by Maneverggade dandanāyaka Gundamayya.

103	Châlukya Vikrama era 2nd year. Nearest Dandubhi (date irregular) is 1032 A.D. 2nd year of the era is A.D. 1077)	Tribhuvanamalla (Vijaya- ditva VI).	Registers the grant of some land to the 500 Vira Bananjan- by Biva Balagatasetti of Telunga-vamsa in the presence of prabhuv and praja of the agra-hara village Jagale
72	Châlukya Vikrama era 3th year. Pramôdûti Srâ. ba 10 (date irregular: 3th year of the era is A.D. 1080. Nearest Pramôdûti is A.D. 1090)	...	Memorial raised by a disciple named V mad-vaiya to commemorate the death of his guru J-vaiva of Honnavu
100	Chalukya Vikrama era 5th year Prajāpati Pushva ba 10 Thur-day (date irregular) Fifth year of the era is 1080 Nearest year Prajāpati begins in A.D 1091)		Viragal recording the death of a warrior Boppa of the village Hanche while fighting for the defence of the village Bandane
97	No date	Tribhuvanamalla (Vikrati- ditva VI,	Viragal recording the death of Ramsetti while defending the village Hanche against the attack of Pelegade Boppaleva.
98	No date	Tribhuvanamalla (Vibhama- ditva VI	Records the death of Bettige Sivaiya while fighting with robbers
13	No date	Do	See under Hov-salas
79	Saka 1070 Prabhava Pushva ba 30 Sankarānti Monday (10th January, A.D. 1149). But the year is Vibhava (Date irregular.)	Javā-mhadēva mall	See under Kalachurva and Kadambas
78	No date	Bladokamalla	Some Kadamba king is mentioned to Details see gon
76	Saka 1070 see under Western Chalukya.	4 Kadamba- Sōvadeva	Records a grant of land under the tank Balakere by Kanaga- vurda son of Vajiraka Kirtisetti of Emmanur for the temple of Ramesvara while Sivaiya of Kadamba dynasty was ruling Banava-śaśa feudatory of Vijayāditya Kalachurva king of Kuntala with title Mahara-śudhanaja etc The name of Chalukya king Javā-mha is found at the beginning of the inscription, apparently as the overlord
96	No date	Rechadeva	A memorial stone set up by Dompuva to commemorate the death of his father in a cow land during the reign of king Rachadeva king of Banavase devotee of god Madhukēśvara
79	Saka 1070 (see under Kadamba-)	5. KACHURVA- Vijavāditya	

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Date	Ruler	Summary of contents
5. KALACHURAS—<i>concluded.</i>		
Seventh year of Kalachurya king Tribhuvanamalla. Vyava sam. Chaitra ba. (?) Sunday (The date falls in March, 1166 A.D.)	Tribhuvanamalla. (Bijjala)..	Records a fight between Bammarasa Virarase. and Hovsana Vandalika of Gitti in the siege of Ginnalagundi and the death of a warrior Kētamallasetti during the siege
Seventh year of Kalachurya king Tribhuvanamalla Bijjala Vyava sam. Āshāḍha śu 14 Tuesday. (Tuesday 14th June, A.D. 1166).	Do ..	Viragal recording the death of a warrior of the village Hanche while fighting with robbers
Eighteenth year of Rāya Murāri Sōvidēva. Dundubhi sam. Āśvīja ba. 13 Sunday. Date irregular: 18th year of Sōvidēva is 1154 A.D. which corresponds to Krōdhi. Nearest Dundhubhi is A.D. 1202.	Rāyanurūpa (Sōvidēva) (?)..	Viragal recording the death of a warrior Sōvisetti while fighting for the defence of the cattle of the village Ennegēri.
6. HOYSALAS.		
No date	Vishnuvardhana ..	The name of Chalukya king (Tribhuvanamalla) with titles is mentioned as the overlord. After this come the name and titles of Hoysala Vishnuvardhanadēvara. Death of Kētamalla and Mallisetti of Irasiyakere is next recorded
Saka 1105 Sōbhakṛit. Jyēsthā śu 3 Vaddavāra with Vyatipāta and Uttarāyana Sankramana (Thursday 26th May, A.D. 1183).	Vīra Ballāla ..	The usual genealogy of Hoysala kings down to Vishnuvardhana is given in the inscription. Grant of land under Kanigan-kere is recorded as having been made by Heggade Rēvanma Kētamalla of Rājyādhyaksha and the "Gojas" for the temple Gojēśvara of Arasiḱere and Amritarāsipandita of Kālāmukha set is mentioned as the donee.
Saka 1110 Kīlaka Pushya ba. 30 Monday. (Tuesday 11th January A.D. 1189? Date irregular.)	Pallāla II ..	After the usual genealogy of Hoysalas down to Ballāla II is recorded the consecration of God Viraballāḷēśvara in the town Arasiyakere by the king Viraballāla and the grant of some land for services in the temple by the king to Kriyāsakti-paṇḍita, Saiva priest.
7. SEVENAS		
Saka 1123 Raudri sam. Uttarāyana Sankramana. Chitra śu 13 Vaddavāra. (30th March of 1200 A.D.)	Do ..	Records the gift of some land as umbali to Kātigaṇḍa, son of Jēdera Dēsimayya for having built a tank and the grant by Kātigaṇḍa of some land for service in the temples of Gojēśvara in Kōṭevahālu, Mēlēśvara in Gījyahallī, Gojēśvara in Arasiyakere.
Saka 1143 Vikrama sam. Śrāv. ba. 1 Sunday. (Date irregular Saturday July 18, A.D. 1220?)	(Ballāla II ?)	Records the grant of some land and sums of money by various individuals of Arasiyakere for god Viraballāḷēśvara.
No date	Vīra Ballāla. (Ballāla II ?)..	Viragal set up by Malligaṇḍa in memory of the death of his brother Rāmaya in a cattle raid.
No date	Vīra Ballāla (Ballāla II ?)	Records some grant by Rājadhyaḱshada..... while Viraballāḷadēvarasa was encamped at Huligere.
Krōdhana sam. Chitra śu 10 Thursday.	Vīra Ballāla (Ballāla II ?) ..	Records the sati performance of Bīram gaudī
Saka 1149 Sarvajit Sam. Chaitra śu 3 Monday. (21st March, A.D. 1227 Sunday?)	Narasimha II ..	Records the construction of Sōmanāthālaya in Kēśavapura by somebody and the construction of a tank Ekkalaśimudra by Ekkalaśētti, disciple of Trilochana Iyaya and the grant of some koḱagi to Ekkalaśētti by the mahajanas of Elavare for the construction of a tank
Pramādi samvatsara	Hoysala Sōmēśvara	Records the consecration of some temple and grant of some land for the same
8. VIJAYANAGAR.		
No date	Singhanadēva (1210-1247 A.D.)	Sarvādhikāri Honnama, son of Āriya Melisetti is recorded to have made a gift of land in Honnavara for a Śiva temple.
Dhātu Samvatsara. 7th year of the reign. (1216 A.D.)	Singhanadēva ..	Records a grant of land to a Śiva priest. Hiriyā-sthānādhipati by Bcmmeyya Nāyaka
Chitrabhānu sam. Bhādrapada. Monday: 11th year of the reign (August, 1282, A.D.)	Rāmachandrarāya ..	Merorial stone set up to mark the death of Pankana in a fight with Hadevaḷa ally of Pervata Voḱeyar
9. VIJAYANAGAR.		
Virōdhi sam. Kārtika śu. 3 (October 15, 1349 A.D. ?)	Vīra Bukkarāya ..	Records the construction of Śāntinātha bastī by two merchants of Banavase and grant of some land for the bastī.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page	Inscription number in Report	Date	Ruler	Summary of contents
24	4	Saka 1291 Kilaka sam. Chai. śu. 1 (March 9, A.D. 1369 or March 20, A.D. 1368 ?)	8. VIJAYANAGAR— <i>contd.</i> Vira Bukkanna Vaḍeyar	Records the construction of Malikārjuna temple in Arasikere called Udbhava-Sarvajna-Viravijaya-Ballālajūra by the mahājanas of the village and the grant of some land for services in the temple including wages to the <i>kalukutiṇa</i> by the mahājanas under the orders of mahāpradhāna Basaveya-danṇāvaka and during the administration of Nāyaka Acharasa, son of Sāvupeya Viṭhangaḷu.
59	56	Saka 1302 Raudri sam. Māgha ba. 1 Monday Rōhini. (Date irregular : Saka 1302 Raudri. Māgha ba. 1 is 11th January. 1381 A.D., a Friday with Pushya-nakṣatra. The nearest tithi that has the week-day and nakṣatra is Māgha śu 11, January 7, 1381).	Vira Bukkarāya Mahārāyaru.	Records the grant of some land in the village Maḍḍūr otherwise called Cēndrapura and the toll collections of the village for services of feeding pilgrims, recitation of Vēdas and Purāṇas and Tiruppāvai (Tamil hymns), etc., in the temple of Dēsinātha by the mahājanas and gaṇḍu-prajēḷ of Maḍḍūr. The date of the inscription is irregular and falls in the reign of Harihara II, successor of Bukka.
85	88	Saka 1321 Kshaya sam. Vaiś. śu 8 Monday. (Date irregular : Saka 1321 is Pramāthin. Taking this year the date corresponds to Monday 14th April, 1399 A.D. The nearest year Kshaya is Saka 1308.)	Hariharaśāya (Harihara II)	Sati stone recording the death of Vijayabbe, wife of Pōchidēva as a sati, in the village Taṭṭi (Chauti) in Gaḍḍinād and Kuntaladēsa.
47	36	Virōdhi sam. Kārtika śu 1 Monday. (A.D. 1409 Virōdhi falls in the reign of Dēvarāya I but the week-day is irregular for that year.) No Date.	Vira Dēvarāya Vaḍeyar (Dēvarāya I ?)	Records the grant of tax on looms, etc., of the village (Ganga vādi ?) for god Nanjarasa Voḍeyar.
62	60	No Date.	Vira Dēvarāya Vaḍeyar (Dēvarāya I ?)	Viragal recording the death of Kāmagaṇḍa.
51	44	Saka 1419 Pingala sam. Śrāv. śu 15 Saturday with Dhanishṭhā (Saturday 18th August 1497 A.D.)	Kaṭhāri Śāḷuva Narasiṃha	Kaṭhāri Śāḷuva, son of Bukkāmbikā is recorded to have performed Tulāpurusha-dāna and to have given away the village Mādā-nāyakanahālī to the Brahman Kāmivāchārya, a worshipper of goddess Ambikā.

49	Saka 1440 Íśvara sam. Kár. śu 12 of this year falls in October 1517 A.D.)	Krishnarāya	Records the gift of the village Kundalavādi by the king to a Brahman Rāmānuja.
63	Saka 1454 Vijaya sam. Chaitra śu 15 Monday (Lunar eclipse) date irregular: Saka 1454 is Nandana. Chaitra śu 15 of this year is Thursday without lunar eclipse. Saka 1455 is Vijaya. Chaitra śu 15 of this corresponds to Wednesday 9th April, 1533 A.D. and there is no lunar eclipse on the day.	Achyutarāya	Records the grant of right to collect certain dues in Banavase District for discharging the duties of priest and astrologer to Venkaṭādi daivajna, great-grandson of Venkaṭādi-rajamāna of Ānegondi-sthala by the king for the prosperity of himself and his family (grant probably spurious).
64	Saka 1455 Jaya sam. Chai. śu 15 Monday (lunar eclipse): date irregular. Jaya is Saka 1456 or A.D. 1534.	Do	Records the grant by Chikkappannarāya of Gutta'a of the office of <i>dēspaṇḍe</i> in Huri'ipāleya to Venkaṭādi-rajamāna, same as that referred to in the above inscription. The grant ends with the name Khaṇḍarāya (grant probably spurious).
57	Svabhānu sam. Śrā. śu 10	Tirumalarāya	Registers the gift of some land for food-offerings to god Sōmēsvara of U'pēndrapura by the nāḍ-gauḍus of the village.
108	Saka 1300 (A.D. 1378)	9. GERSOPPE CHIEFS. Haiveya-bhūpāla	Records some grant made by Honnapasetti, brother of Nambiseti. To this family belonged Rāmakka, wife of Rāmāna-hegaḍe and mother of Yōjana-setti. Rāmāna-hegaḍe was the son of Sōmāna-daṇḍaniyaka, an officer (paṭṭavardhana-bāhattaraniyōgi) under Basavadevarasa, ruler of Banavasi and Gokarna whose capital was Chandrapura (Chandragutti?). Basavadevarasa's overlord was king Haivebhūpāla ruler of Gersoppe kingdom. All the above rulers are stated to be Jains.
109	Saka 1314 Prajāpati sam. Kár. śu 5 Sunday. (20th October, 1392 A.D.)	Haive-nripa	Records the construction of a Jaina basti called Ananta-tirthankarachaityālaya in Gersoppe by Yōjanasetti. His wife Rāmakka was the daughter of Mānikasetti and Nāgave and died by <i>sanyasana</i> .
111	Saka 1323 Vikrama sam. Māgha śu 1 Saturday. (January 15, A.D. 1401 if Vikrama is taken as Saka 1322.)	Baichirāja	The inscription records the death of Mangarasa, chief of Nagirapura, <i>aiya</i> of Haiverāja. Baichirāja seems to have been in some way connected with Haiverāja and Honnabhūpa, rulers of Nagiri kingdom.

List of Inscriptions published in the Report Arranged According to Dynasties and Dates—*contd.*

Inscription number in the Report	Date	Ruler	Summary of contents
94	110 Tārana sam. Phāl śu 1 Sunday (A.D. 1404 is Tārana. If this year is taken the date coincides with January 31, A.D. 1405 which is a Saturday and not Sunday.)	9. Gersoppe Chiefs— <i>contd.</i> Haivannarasa	This is a memorial stone recording the death of Sāntaladēvi, daughter of Bommanaseṭṭi and Bommakka, who was a daughter of Arasappodeyar. Sāntaladēvi's husband was Haivannarasa, son of Mangarāja who was the son of Kāmārāja and Māṇiyabbarasi, daughter of king Honna of Gersoppe.
95	105 Saka 1343 Sārvari, sam. Māgha śu 5 Wednesday (January 8, 1421 A.D., if Sārvari, Śaka 1342 is taken.)	Do	Records a grant of land by Haivannarasa, his son Padmannarasa and daughter Jakkaladēvi for Pārśvanātha temple in Dharmapura and in memory of Tangaladēvi, wife of Haivannarasa. The ancestry of Tangaladēvi and Haivannarasa is next given. Then come the names Mangabhūpa, Kēsava, Honnabārasi of Ānevali, her husband Haivanripa, his daughter Jakkabarasi (who is said to have built the Jaina temple referred to) and her husband Mangabhūpa and her children Haivana and Mābalāmbā. Mābalāmbā's husband is stated to have been Kēsavarāya, son of Tangedēvi, related to Mangabhūpa, who was the son-in-law of Haivebhūpa, a descendant of Honnarasa king of Nagira. Ambārāya, husband of Māṇikadēvi was descended from Kēsavarāya. His son, Sanga, a devotee of God Jinēndra of Kshēmapura (Gersoppe), his son Amba, the latter's son Sangama are next mentioned. Sangama's feudatory was Ajjanripāla ruling in Paśchimānādu in Kuntaladēsa. His son-in-law (?) was Tannarasa, ruler of Irundūr. Tannarasa's elder sister's son was Kallarasa of Irundūr. Kallarasa's sister was Tangaladēvi, wife of Haivannarasa and her son was Padmannarasa, the donor.
96	112 Saka 1520 Hēvaṇambi sam. Māgha ba 5 (Saka 1519 is Hēvaṇambi. Māgha ba 5 of this year is equivalent to 16th February, 1598 A.D.)	Sāluva Chennabhairādēvi of Nagira kingdom.	Chennabhairādēvi is stated to have been ruling over Haive, Tu'u, Konkana and other kingdoms. The inscription records the construction of Tiruvengalanātha temple in the name of the queen at Gersoppe by Vāduga Tammappa Sēnabōva and the

gift of some vittis of land for service in the temple. Details of expenditure for services in the temple are given which furnish some information regarding prices of commodities at the time.

Records the grant of some land by Sénabôva Timmarasaiya for offering lights in the temple of Hanumantésvara in Gôvar-dhanagiri.

Records the setting up of an image of the Jaina god Nèminatha by Ajana whose mother was Mâbâmbâ and whose father was Kallapaśrêsthî, son of Ojanaśrêsthî. The guru of Ajana is stated to be Dêvachandra, son (disciple) of Lalitakirti of Dêsigapa and Ghanaśôkavali.

Records the grant to collect certain specified sums from specified districts to priest and astrologer Narasappa by Sadâśivanâyak, son of Chaudagonda Bhadrachôda, son (') of Basagonda, grandson of Gôpagonda and great grandson of Dêvagonda. The titles Yadava-Murâri, Kôtekôlâhala, etc., usually applied to Keladi chiefs, are found here also. The date appears to be too early for Keladi chief. The grant (copper plate grant) appears to be spurious.

Records the remission by the queen of customs dues on various articles of merchandise sent through the ghats into Keladi, for services in the temple of Mallikârjuna built on the bank of the Tungâ river by Hariharakramûta.

Registers the gift of some land and a house site in the village Nivane to the village accountant Timmaya by the queen.

Registers the gift of some land in the village Mâlave to Dhivara (fisherman) Malla by the king in recognition of his services in the palace.

70	Vijambi sam. Bhâdrapada, śu 14 (No Saka year is given. Vijambi may be Saka 1520 as it belongs to the same reign as the above number. If so the date is equivalent to 4th September, 1598.)	Do	..	gift of some vittis of land for service in the temple. Details of expenditure for services in the temple are given which furnish some information regarding prices of commodities at the time.
107	No date. (May belong to the same date as No. 112; the names Ajana and Kallapa of this inscription seem to be the same as Ajjarasa and Kallarasa referred to in the inscription No. 112 which is found close to this inscription.)	No king	..	Records the grant of some land by Sénabôva Timmarasaiya for offering lights in the temple of Hanumantésvara in Gôvar-dhanagiri.
65	Saka 1431 Vibhava sam. Kârt. ba 30 Sunday (Solar eclipse) (date irregular: Vibhava is Saka 1430. If Saka 1431 is taken, Kârtika ba 30 falls on Monday 12th November, 1509, A.D. a day of solar eclipse.)	10. Keladi chiefs. Sadâśivanâyaka	..	Records the setting up of an image of the Jaina god Nèminatha by Ajana whose mother was Mâbâmbâ and whose father was Kallapaśrêsthî, son of Ojanaśrêsthî. The guru of Ajana is stated to be Dêvachandra, son (disciple) of Lalitakirti of Dêsigapa and Ghanaśôkavali.
58	Saka 1596 Pramâdi sam. Nija Bhâdra. ba 5 (Pramâdi is Saka 1595. Taking this year the date is equivalent to September 20, A.D. 1673).	Chennammâji (Queen of Sômasêkhar, Nâyika).	..	Records the remission by the queen of customs dues on various articles of merchandise sent through the ghats into Keladi, for services in the temple of Mallikârjuna built on the bank of the Tungâ river by Hariharakramûta.
61	Saka 1607 Raktâkshi sam. Nija. Śrâv. su 5 (Saka 1606 is Raktâkshi. Nija Śrâv. śu 5 of this year is equivalent to August 5, A.D. 1684).	Do	..	Registers the gift of some land and a house site in the village Nivane to the village accountant Timmaya by the queen.
62	Vriśha sam. Phâl. śu 10 (The only Vriśha in this reign falls in Saka 1563 and Phâl. śu 10 of this year is equivalent to February 29, 1642 A.D.)	Virabhadranâyaka	..	Registers the gift of some land in the village Mâlave to Dhivara (fisherman) Malla by the king in recognition of his services in the palace.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*concl'd.*

Page number in the Report	Date	Ruler	Summary of contents
		11. MYSORE KINGS.	
51	Saravajit sam. Śiāv śu 6 (July 23, A.D. 1707 ?)	Kaṇṭhāra-va-Narasarāja Oḍeyar (II).	A <i>nirūpa</i> issued by the king to Chaluvaia of Mahāśūra-nagarada hobali-sime-vichāra to set apart the revenues of a village yielding 100 varahas annually for services in Lakṣmīkānta temple in Kaḷale village and to set up an inscription stone to mark the grant.
54	Sarvadhāri sam. Kārt. śu 15 (Oct. 18, A.D. 1708 ?)	Do	A <i>nirūpa</i> issued by the king to Haridāsaiya, <i>mañchagāra</i> to pay up all the revenues of the villages Uppinahalli and Sōre-kāyipura for services in the same temple (of Lakṣmīkānta)
53	Khara sam. Vajā. śu 11 (April 18, A.D. 1711 ?)	Do	A <i>nirūpa</i> issued by the king to Chaluvaia (see No. 47) to celebrate annual car-festival of the above temple by getting a free supply of necessary articles from the villagers of the Hobali.
53	Saka 1683 Vishu sam. Kār. ba 10 (Nov. 21, A.D. 1761.)	Kṛṣṇarāja Voḍeyar (II)	Records the purchase grant of the village Chilikavādi in Satyā-gālasthala on the receipt of the price from the settis to Venkataramaia by the king.
76	....	12. MISCELLANEOUS CHIEFS.	
		Mārārka-arasar (king of Banavase).	
48	Saka 142. Raudri sam. Push. ba 10 Tuesday (5th January, A.D. 1501.)	Vīra Channa Nanjarāya Oḍeyar.	Vīragal recording death of a hero in the village Bandane. Records the building of a new village Rāntapura and the grant of the right to collect certain taxes to the headman of the village with the consent of the <i>prabhu</i> s and <i>praje</i> of Kudihēru village. The grant is recorded to have been made by Sōmarasa mantriśvara under the <i>nirūpa</i> of mahāpradhāni <i>Siddhayaśvata</i> , a minister of mahāmaṇḍalēśvara Vira Channa Nanjarāya Oḍeyar.
56	Saka 1628 Pārthiva sam. Jyesh. śu. Tārana sam. Pushya ba 9. (Pārthiva is Saka 1627 or A.D. 1705) Tārana is Saka 1628 or A.D. 1706.	Deśayi Guttalada Hanuman-tagauḍa.	Records some remission of tax for the maintenance of horses granted to Mari Basapagaṇḍa of Kopa in Hurulipattana-sime.

87	Śaka 1626 Tārana sam. Chaitra ba. 5 Śaka 1638 Durmu- khi sam. Āśv. śu 1 Virōdhikṛit sam. Vaiś ba 1	Do September 5. 1716 A.D.	Records similar remission granted to Virapaṇḍa of Hirīva Chauti.
89	Śaka 1646 Krōdhi sam. Śā. ba 5 Monday. (Wednesday : 29th A.D. 1724.)	Deśāvi Guttala Lachapa- gaṇḍa. Guttala Māpika Kālagauḍa's Lingapagaṇḍa.	Registers gift of some land in the village Chikkachauti as <i>satteḷḷi</i> - <i>uṇṇa</i> to Gaṇḍa Basappa. Records the gift of some land to Kanchapa a servant.
50	Bahudhanya sam. Śrā śu 15	Bayichanāyaka	Records the gift of some land for the service of god Virabhadra.
43	Śaka varsha 904 Chitra (bhānu) sam. Śrā. śu 16 Monday.		Records the construction of a temple and the grant of some land in Oragāl village by some Brahmans of Malur and Mallayya.
104	Śaka 1374 Āṇṇirasa sam. Mārga. 30 Sunday (Sunday 10 December. 1452 A.D.)		Records the grant of some land in the village Nellikoppa for nandādīpa in some temple by the gaṇḍas of Chandragutti.
39	Śaka 1440 Bahudhanya sam. Pushya śu 10.	Mahāmaṇḍaleśvara..... .....nāyakatu.	Records the grant of right to collect tolls and other taxes.
42	Śaka 1462 Vikāri sam. Phāl. śu 5.	Varadarasa: Narasayya	Records the grant of some land to somebody.
82	Śaka 1690 Sarvadhāri sam. Māgha śu 7 (13th February, A.D. 1769.)	Basavalingappa. gaṇḍa of Nandināthapura.	Gift of some land for nandādīpa at the gāṭige of Kōttūna Basavēśvara.
67	Śaka 1730 Vibhava sam. Āśv. śu 13 Sunday (2nd October, A.D. 1808.)		Registers the sale of a slave-girl of Holeya caste.

*The rest are private grants
without dates.*

APPENDIX D.

INSCRIPTIONS IN KANNADA CHARACTERS

ಚಿತ್ರದುರ್ಗದ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು

1

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಕನಕಾಚಾರ್ಯ ಬೇತೂರು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ
ನಿಖರವಾಗಿ ವೀರಗಲ್ಲು.

ಸ್ವಸ್ತಿಶ್ರೀಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ
ಸುದ..... ಶುಕ್ರವಾರದಂದು ಕುಂದಗೋಳ
ಕಲಗಡು.....ನಡಿಗರ
ನಾರಾಯನಾಯಮಡಿದಂ

2

ಪದಡಿಹೋಬಳಿ ಲೋಕೇಶ್ವರ ಗ್ರಾಮದ ವಡ್ಡಿ ಬಗನ್ನಾಥ ಕಟ್ಟಿಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲು.

ಪ ಮಾಣ (1) 'X2'

.....
.....
..... ಪ್ರಮಾದಿ.....
1 ಸಂವತ್ಸರ.....
.....
2 ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀಮಯ್ಯಳ ಸೋಮೇಶ್ವರ
3ಕಂಕಪ್ಪಜೀಯ
4ಮತ್ತರಾ.....
5ಪ್ರತಿಷ್ಠೆ.....
6
7
8
9
10

- 1 ಸಾಸಿರ ಕವಿರೆಯ.....
- 2 ಸ್ವ ದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಪರೇತವಸುಂಧರಾಂ | ಪಟ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- 3 ಜಾಯತೇಕ್ರಿಮಿಃ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುನ್ಯುಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೇ
- 4 ಯೋಧವದ್ಧಿಃ | ಸರ್ವಾನೇತಾರ್ಥಾಭಿವನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಯಯೋ ಧೂಯೋ ಯಾಚೇ ರಾಮಧದ್ಧಿಃ

3

ಅದೇಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೋಡಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ನವರಂಗದ ಆಗ್ನೇಯ ಕಂಬದಲ್ಲಿ.

- | | |
|----------------------------|-------------------------|
| 1 ಯೇ ದೇವಸ್ಥಾನ ಶಿಲಿಸಾಗಿ ಇದಂ | 4 .....ತಿಮ್ಮ ಪನಹಳಿ ರಂಗ |
| 2 ತದನು \|೦ | 5 .....ಚಂನ ಬಸವ |
| 3 ಯೇಶ್ವರ ಸಂ ಕಾರ್ತಿಕ ಶುದ | 6 .....ಸ್ವರು ಮಾಡಿದ ಸೇವೆ |

ಹಾನನ ದಿವ್ಯ ಕ್ಷಿಪ್ರ ಶಾಸನಗಳು

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು

4

ಅರಸೀಕೆರೆ ತಾ|| ಕನಕಾ ಹೋಬಳಿ ಮಳಿಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" × 2'—3"

- 1 ಶ್ರೀಮಹಾದೇವ ಶರಣು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ಕೈ
- 2 ರೋಕ್ಕ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ
- 3 ೧೨೬೧ನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಸು ೧೦೦೦೦ ದಂದು ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಶ್ವರ
- 4 ಅರಿರಾಯವಿಭಾಡ ಭಾವೇಗತಪ್ಪುವ ರಾಯರಗಡ ಶ್ರೀ ವೀರಬಾಹ್ಯಂಣವೊಡೆಯರು ಪ್ರಿಧ್ವೀರಾ
- 5 ಜ್ಯಂ ಗಯವಲ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಬಸವೆಯ ದಂಜಾಯ್ಕರ ನಿರೂಪದಿಂ ಸಾಲುಪೆಯ
- 6 ವಿರಂಗಳ ಮಗ ನಾಯಕ ಆಚಾರ್ಯ ಅಧಿಕಾರದಲು ಮಾಡಿದಧರ್ಮ ಸ್ವಸ್ತಿಶಮಸ್ತ ಪ್ರಸನ್ನಸಹಿ
- 7 ತ ಶ್ರೀಮತು ಸರ್ವನಮಸ್ಕದ ಪಿರಿಯಪಟ್ಟದ ಮಹಾಗ್ರಹಾರಂ ಉದ್ಭವ ಸರ್ವಜ್ಞವೀರ ವಿಜಯ ಬಲ್ಲಾ
- 8 ಕ ಪುರವಾದ ಅರಸಿಯಕೆಟಿಯ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಂಗಳು ಸಾಯಿರೋಕ್ಕಲು ಮಾ
- 9 ಡಿದ ಧರ್ಮವೂರಡಿಯ ಮಲ್ಲಕಾರ್ಜುನ ದೇವಿಗೆ ಹೊಸಾಗಿ ದೇವಾಲಯ ಮಾಡಿದ ಸಂಮಂಥ ಅದೇ
- 10 ವರ ಅಮೃತಪಡಿಗೆ ಆಗುಳಿಯ ಬಯಲಲು ಅದೇವರ ಗದಕಂಬ ೪೦ ಆ ದೇವರ ಕೈವೂರ
- 11 ಡಿ ಯೊತ್ತಿನಲ ಕೈ ೧ ಸಂಜೆ ಮರದ ಹಿಂದಣಕ್ಕೆ ೧ ಅನ್ನು ಆ ದೇವರ ಅಮೃತ ಪ
- 12ಡಿಗೇ ಮಾನ್ಯವಾಗಿ ನಡಸಿ ಬಹೆಪು ಶ್ರೀಕಾರಿಯ
- 13 ದೇವಾಲಯ ಮಾಡುವ ಕಲುಕುಟಗರಿಗೆ.....
-ಮಾಡುವುದಕ್ಕೆ.....ಸಹಾಯವಾಗಿ
- 14ಗಿ.....ಸಂಮಂಥ ಆ ಮಲ್ಲಕಾರ್ಜುನ ದೇವರ ಶ್ರೀ ಕಾರಿಯ
- 15ಜಯನು ಆ ಚಂದ್ರಾರ್ಕ ಮಾಡುವಂತಾಗಿ ಆ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಂಗಳು ಮಾಡಿದ
- 16 ಧರ್ಮ ಆ ದೇವರಿಗೆ ಹೂದೋಂಟ ಸೋಮೇಶ್ವರ ರೊತಿನಲ ವೀರ ಮಾಡಿಕೊಂಡಿಹ ಹೂದೋಂಟ ಆ ವೀರ ಅಯ
- 17ಹಿಂದೆ ಪೊಂದು.....ಹೂದೋಂಟ ಆ ದೇವರಿಗೆ ಸಲುವುಡು.....ಧರ್ಮವನ
- 18 ಕದವರು ಕಾಶಿಯಲ..... ಕೊಂದ ಪಾಪದಲು ಹೋಹರು ಮಂಗಳ ಮಹಾಶ್ರೀ
- 19 ಬೊಕ್ಕಸದ ಸೇನದೋವ ಜನನಯ್ಯನ ನರಸಿಂಹದೇವನ ಬರಹ

5

ಅದೇ ಮಳಿ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಕಂಬದ ಬುಡದಲ್ಲ.

- | | |
|------------------|----------------------|
| 1 ಪಯಿಂಗಳ ಸಂ | 4 .....ಗಳು.....ಬಿಟ್ಟ |
| 2 .....ಅಸಾಡ..... | 5 .....ನಂದಾ..... |
| 3 .....ಶ್ರೀರಾಮಯ | 6 ಧರ್ಮ |

6

ಅದೇ ಮಳಿ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲ.

- | | |
|-----------------------|----------------------|
| 1 ಬರ ಸಂವತ್ಸರದಲು | 4 ವರ ಸೇವೆಗೆ ಯೆತ್ತಿನದ |
| 2 ಮಲ್ಲಯದೇವಯ್ಯ | 5 ಕಲ್ಲುಕೆಲಸದ ವಂಟ |
| 3 ಶ್ರೀ ಮಲ್ಲಕಾರ್ಜುನ ದೇ | 6 ಪ |

7

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮ ಬಿಟ್ಟಬುಡದಲ್ಲ ಕಾತವಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲ ಕಾಲುವೆಬಳಿ ಬಿದ್ದಿರುವುದು.

ಪ್ರಮಾಣ 3'—6" × 2'—0"

- | | |
|-------------------------|-------------------------|
| 1 ಮುನ್ನಂ ಮಲ್ಲಯ್ಯನು ಮಾಡಿ | 5 ಮುನ್ನಂ ಮಲ್ಲಯ್ಯನು ಮಾಡಿ |
| 2 ಮುನ್ನಂ ಮಲ್ಲಯ್ಯನು ಮಾಡಿ | 6 ಮುನ್ನಂ ಮಲ್ಲಯ್ಯನು ಮಾಡಿ |
| 3 ಮುನ್ನಂ ಮಲ್ಲಯ್ಯನು ಮಾಡಿ | 7 ಮುನ್ನಂ ಮಲ್ಲಯ್ಯನು ಮಾಡಿ |
| 4 ಮುನ್ನಂ ಮಲ್ಲಯ್ಯನು ಮಾಡಿ | 8 ಮುನ್ನಂ ಮಲ್ಲಯ್ಯನು ಮಾಡಿ |

30 ಹೊಯ್ಸಳಾ ದೊಳ
47 ಅವರೊಳ್ ಮಧ್ಯಮನಾಗಿ
38 ರೋಕೋತ್ತಮಂ ತಾನೆನಲು
39
40 ವೀರಲಾಳ ದೇವರಸರು
41 ಹುಲಗಜಿಯು ನೆರೆವೀಡಿನೊಳು
42
43
44 ರೋಕದೊಳು || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗು
45 ಪ್ರಜೆ ಮೆಚ್ಚುಗಂಡರು
46 ರಾಜಾಧ್ಯಕ್ಷದ
47 ರಿಗೆ ವಡ್ವವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ
48
49 ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು
50 ಇಂಕೀಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ಗಂಗವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದೊಳ್
51 ಧರ್ಮವಂ ಕೆಡಿಸಿದವರು ಕವಿರಾಯ ಕೊಂಡ
52 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ಪಾ ಯೋ ಹರೇಶ್ವರ ವಸುಂಧರಾಂ ಪುಷ್ಪಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಸ್ವಾಯಾಂ ಜಾಯತೇತಿತಿ ||

ಅರಸೀಕೆರೆ ತಾ|| ಅರಸೀಕೆರೆ ಜಾನಿನ ಬಳಿ ಹೊಡ್ಡಕೆರೆಯ ಸಮೀಪದಲ್ಲಿ ಹೊಸದಾಗಿ ಹೊರತ ಕುತ್ಸರ
ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿರುವ ಸ್ಥಳ

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾನಂಧ ಮೂಲ
2 ಸ್ತಂಭಾಯುಸಂಧವೇ || ಶ್ರೀನೋದರಾಂಬುಧಿ ಭವಾದುದಿಕೋತ್ತಿ ರತ್ನಚಾರಂದ್ರ
3 ಪುತ್ರ ಬುಧಪುತ್ರ ಭರೂರವಸ್ತುಃ | ಆಯುಶ್ಚತಸ್ತು ನಮಃಪೋನಮಪಾದ್ಯಯಾತಿ
4 ರಾ ತನ್ಮಾದ್ಯದುರ್ಯುದುಕುಳೇ ಬಹುಪ್ರೇಮಭೂಷಣ || ಪಾತೇಪುತೇಷುನೃಪತಿಃ ಕಥಿತಃ ಕದಾಚಿತ್ಕೃಷ್ಣದ್ವನೇ
ಮುನಿವರೇಣ
5 ಸಕಃಕರಾಳಂ | ಶಾದ್ವ್ಯೋಕಕಂಪಿ, [ಪ್ರತಿತಿ] ಹೂಯ್ಯೋ ಇತ್ಯತೋಭೂತಸ್ಯಾಭಿಧಾ ಮುನಿವಚೋಪಿಚಮೂರ
ಲಕ್ಷ್ಯತತೋದ್ವಾರಾಪತೀನಾ
6 ಧಾಃ ಪೋಯ್ಯೋದ್ರಾಪಿರಾಂಚನಾಃ | ಜಾತಾಶ್ಚತಪುರೇತೇಷು ವಿನಯಾದಿತ್ಯಭೂಪತಿಃ || ಶ್ರೀಮತು ಯದುವಂನೋ
ದ್ವಪ ಭೂಮೀಂದ್ರ
7 ನತ ಕಿರೀಟತಟ ಪುಟಿ ಶವಾದಂ ಹೇಮಾದ್ರಿಯ . ಧರಣೀಪತಿವಿನಯಾದಿತ್ಯಂ || ಕೆಳಗಂಗೇಯಾ
8 ಕಮಳತೆಯಂ ಕಳನೂಲಿಗಿಂ ಗಿರಿಜಯೋನಿ ಸಿರಿಯೊಡನೆ ಭವದ್ವಿಕಳೆಯಟ್ಟಿಗನಾಮ
9 ಮಾದುದಂತಸ್ತತ್ತ್ವಂ | ಯಾದವವಂಶಕಮರ ಮಹೋದಯಮುಷುಯಂಗವೃಪತಿ ವಿನಯಾದಿತ್ಯಂಗಾದಂಕನ
10 ಯಂ ವಿನಯಂ ಶೋಧರವೆನೆತನಗನೆಗಳ್ಳು ಭೀರೋದಾಶ್ಚಂ ವಾಮಕತೇಜಗುಣಂಪೇರುಗಿಂ
11 ದ್ವಪಜಕ್ಕೆ ಚಯ್ಯಾಡಂಬರಮೆಂಬಂತಿರೊಪ್ಪಂ ಬಡಿದಾತನಿರೆ ವೆಣೆಯಂಗವೃಪಂ|ಅಣುಮಂದೆಣಕಂಗೆ
12 ನೆಣೆಯಂ ನಣಿಯಂ ಕೃಪಣತ್ವಮಂ ಗಣಾಂಗನೆ ನೆಣೆಯಂನಾಡಿಯಡುವುಪನುಯದವರಕೆಂ
13 ಗಳಲಿಪಣಿಯವೆಣೆಯಂಗವೃಪಂ | ತ್ರಿಣಯನವರಾತಿಪುರುಷಂಪರ ಕ್ಷಂ ಎನಜಜನಲಲಿ
14 ನೆಚತುರಾನನ ವಂದಿತನಾದನಬ್ಬನಾಥ ವನುಮಿನಿಮಾ ಮೆಂಬಿನವೆಣಿ
15 ಯಂಗನಾದನೆಣೆಯಂ ಗುಣಸಂತತಿಗೇಂ ಕೃತಾರ್ತ್ಯನೋ || ತೆ ತನವ.ಳವಶಂವದ ತನವತಿಬ್ರಹ್ಮಾನು
16 ರಾಗಂಗೇಡೆಗೊಂಡ ನೊಲದವ್ವಾಂಗದರ್ಪಣಂ ಹೃದಯಮಾಗಿರ ರೇಚಲದೇವಿತಾ
17 ನು ಮಂಗಳ ಪೂರ್ಣಕುಂಭಮೆನೆ ವಾರಿರುಹಭವಂಗೇ
18 ನಖಳಂದ್ರಂಗೆ ಭೀರಂಗೇಚಲದೇವಿ ಗುರ್ಭೀರಂಗಣಿಯಂಗೆ ವೃಪತಿಗಾದಂ | ಮೂವದ್ದೇವರಸಕ್ತಿಯೆ ಮೂವ
19 ರೊಳಂ ತಪ್ಪದೆನಿಸನೆಗಳ್ಳು ತ್ವಾಪಿಂದೀವರಲೋಚನೆಗೇಚಲದೇವಿಗೆ ಬರಾಳವಿಷ್ಣು ಪುರಮಾದಿತ್ಯರು ||
20
21 ಸುನುನಮುಧಿಗತವಂಚಿ ಪಾಪಾಪಾಪಂಧೇನುರಂ ದ್ವಾರಾವತಿಪುರವರಾಧೀನುರಂ

- 22 ನಳಂ ಪರಮಂಡಳನೂಟಕಾರ
- 23 ಸರಣಾಗತವಪ್ರಪಂಜರ ವಾಸಂತಿಕಾದೇವೀ ಲಬ್ಧವರಪ್ರಸಾದ ಮೃಗಮದಾಮೋ
- 24 ದ ನಾಮಾದಿ ಪ್ರಸ್ತುತಸಹಿತಂ ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರಂ ತಳಕಾಡುಕೊಂಗುನಂಗಲಗಂಗವಾಡಿ ನೊಳಂಬ
ವಾಡಿ ಹಲ
- 25 ಸಿಗೆ ಹಾನುಂಗಲ್ಲುಚ್ಚಂಗಿಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗ ನಸಹಾಯನೂರ ಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲ
ದಂಕರಾಮ
- 26 ನಿನ್ನಂಕಪ್ರತಾಪ ಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರು ದುಷ್ಟಸಿಗ್ಗಹ ಶಿಷ್ಯಪ್ರತಿಪಾಳನಂಗೈಯ್ದು ರಕ್ಷಿಸುತ್ತಂ ದೋರ
ಸಮುದ್ರ
- 27 ದ ನೆರವೀಡಿನೊಳು ಸುಬಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತ ಮಿರೆ ತದೀಯ ಪಾದಪದ್ಮೋಪ ಜೀವಿಗಳ
ಪ್ರರಾಜ್ಯಾಧ್ಯ
- 28 ಕರಣಂಗಳಕೀರ್ತಿರ್ಯಂತಂದೊಡೆ | ಹರಿಹರದೇವನಗ್ರಸ್ತುತರೇಚನಾತನ ಗುಣನಿಧಿಮಾಧವನದುಗುಣ
ನಾರಣದೇ
- 29 ಸಣದಾನಿ ತಾನೆನಿಸರೆಸೆವ ದೇವನೆನಿಪ್ಪರೊಪ್ಪಿದರು ವರಗುಣ ಮುಖ್ಯರೂರ್ಜಿತ ಗೋತ್ರಪವಿತ್ರಕರೀ ಧರಿತ್ರಿ
- 30 ಯೊಳು || ಬಲದವರ ವಸಿತೆಯರ ನಲ್ಲಂ ಸತುಕೀರ್ತಿ ಅತಗೆ ಮುದದಿಂದೀಯಲಬ್ಬಂ ಜಾತನೆನುಲಲಿತಂ
ಕೇತಮಲ್ಲ
- 31 ಮೂಪ || ವ್ಯಯಕತ್ತರೆಮಾಂಬನ ದಳದಳಿತ ಸಂಜಮಲ್ಲೆಗಳ ಪೂವೆಂಬಿನ ದೇವದಿಂಗಳಿಂದೆನೆ
ಕಣ್ಣಯ
- 32 ಲಚಲುವನೀವುದರಸಿಯ ಕೆಣಿಯೊಳು || ಸ್ವಸ್ತಿ ಸಮಸ್ತಗುಣಸಂಪನ್ನರುಂ ಅಶ್ವಿತಜನ ಕಲ್ಪವೃಕ್ಷರುಂ ಸರಣಾ
- 33 ಗತವಪ್ರಪಂಜರರು ನುಡಿದಂತೆ ಗಂಡರುಂ ಸಕಳಜನಪೂಜ್ಯರುಂ ನಿವಧಮ್ಮನಿಮ್ಮಗಳರುಂ ಶ್ರೀಗೋಜೀಸ್ವ
- 34 ರದೇವರ ಪಾದಾರಾಧಕರು ಮುಪ್ಪಗೋಜರಮಹಿಮೋಂನತಿಯಂತಂದೊಡೆ
- 35
- 36
- 37 ಹೊಯ್ಸಳ ವೀರಬಲ್ಲಾಳನ ಜಿನದಿಂ ರಾಜ್ಯಾಧ್ಯಕ್ಷದ ಹೆಗ್ಗಡೆರೇವಣ್ಣ ಕೇತಮಲ್ಲಂಗಳು ವರಸಿಯಕೆಣಿ
- 38 ಯ ಮಹಾಜನಂಗಳು ಸಮಸ್ತಪ್ರಜೆ ಗಾವುಂಡುಗಳು ಯ ನುರಂಗಳು
- 39 ಬೂವಗಾವುಂಡನೊಳಗಾದ ಸಮಸ್ತಗೋಜರು ವಿದ್ವಾಸಕವರ್ಷ ೧೦೦೫ ಶೋಧಕೃತು ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠನು
- 40 ದ್ವೈ ವಡ್ಡವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಾಣ ವೃತ್ತೀಪಾತದಂದು ಅಗೋಜೇಸ್ವರದೇವರ ಅಂಗಭೋಗ ರಂಗಭೋ
- 41 ಗಕ್ಕೆಂದು ನಂದಾದೀವಿಗೆ ಖಂಡಸ್ತುಟಿತ ಜೀರ್ಣೋದ್ಧಾರ ದೇವರ ಅಹಾರದಾನಕ್ಕವಾಗಿ ರಾಕುಳಾ
- 42 ಗಮಸಮಯ ಸಮುದ್ರರಣರುಂ ಕಾಳಾಮುಖ ಪ್ರತಿಬದ್ಧರುಮುಪ್ಪ ಅಘೋರಪಕ್ಷಿ ಪಂಡಿತಸಿನ್ಹ ಧರ್ಮರಾಸಿ
ಪಂಡಿತರಮಗ
- 43 ಅಮೃತರಾಸಪಂಡಿತರ ಕಾಲಂಕರ್ಚಿ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಕಣಿಗನಕೆಣಿಯಕೆಳಗಣ ಗವ್ವೆಸಲಗೆ ಳ...
- 44 ಡಿಯದಿದರೆ ಕಂ ೧೦೦ ಪಡುವಲು ಅಲದದಿದರೆ ಕ ೧೦೦ ದೇವರಿಗೆ ನಡೆವಂತಾಗಿ ಮಾಡಿದಧರ್ಮು
- 45 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಪರೇತವಸುಂಧರಾಂ ಪಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

ಅರನೀಕೆರೆ ಕನಬಾ ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ಪಾಳುದೇವಾಲಯದ ಬಳಿ ಹೊಸದಾಗಿ ಭೂಮಿಯಲ್ಲಿ ಸಿಕ್ಕಿದ ಶಾಸನ.

ಪ್ರಮಾಣ ೧'—೧"×೨'—೧"

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
- 2 ಸ್ವಸ್ತಿಶ್ರೀಸತ್ಯಭೋದ್ಯಚ್ಚರಿತಮುದಿತ ಸತ್ಯಸ್ತುರದ್ವಿತಧಾತ್ರೀ ವಿಸ್ತಾರೋದಾತ್ತತೇಜಃ ಜನಹೈ
- 3 ದಯವಿಕಾಸೋದಯಂ ವೀರವಿದ್ವಿಚ್ ನಿಸ್ತಾರಾನೂನದಾನಾದ್ಧೀತ ತಮಪುಮಳಂ ವಿಶ್ವವೇದಾಂಗರೋಕ ಪ್ರಸ್ತು
ತೃಂತಾನೇ
- 4 ನರಧಾನುವಿನ ಪೋಲೆನೆಗುಂ ಪೊಯ್ಸಳೋಬ್ಬೀಶವಂತಂ || ಪದೆದಾಪೊಯ್ಸಳವಂತದೊಳ್ಳಸಿಕಳಾ ನೈ
- 5 ಮೃಲ್ಯಮುಂ ದೇವಭೂಜದದಾನೋಂನತಿಯುಂ ಪ್ರಭಾಕರನತೇಜೋರಾಸಿಯುಂ ರಮ್ಯಪೂರ್ವದಿಶಾದೀಶಗಜೇಂ
- 6 ದ್ವೈದೊಂದುಪದಮಂ ತಂನು ಣಂತಾಳ್ವ ಪುಟ್ಟದನುದ್ದದವನಯಾಂಧೋರಾಶಿವನಯಾದಿತ್ಯಾ ಪನೀಪಾಳಕಂ ಆತನ
- 7 ತನಯಂ || ಎಲಗುವರನ್ನಪ್ಪಗ್ಗ ಸಿಡಿಲಪೊರಣಿಗುವನೆಣಿಸುವವನುರ ರಮಣಿಯರ ನದೇನೆಣಿಯಂಗನಪತಿ
- 8 ಗುಣಗಣದೇವಿಯನೊ ಮಾಡಿದ್ಧೇ ಮಾಳ್ವರಿಲ್ಲುಜಗದೊಳ || ಲಲಿತಾಂಗಿ ಶಿಲವತಿ ಯೆಡೆಗಂ ಗುಣಯಿಳಗನ್ನಪ
- 9 ತಿಗೆ ಕುಮಾರಿಯಾದ ಕಲತನದ ದೊಡ್ಡವೆರೆಯನೆ ಬಲ್ಲಾಳುವುಪದಾಪಾತ್ಯು || ಅವರೊಳಗೆ

- 15 ತಿಯೋಳ್ || ಕದನದೊಳಾನರಾತಿಗಳ ದನಿಯದನ್ನ ಮನೊತ್ತಿಕ್ಕಿತ್ತು ತದಬಿಡುವನೆ ಪೊಯ್ಯೆಪೊಳ್ಳು ಪೊಜಿ
 16 ಪೊಣ್ಣೆ ಸರಕ್ಕ ಕ ಮೌಕ್ತಿಕಂಗಳಾಪದೊಳವಂ ಜಯಾಂಗನೆಗೆ ಹಾರಮು ನೊಪ್ಪಿರೆ ಮಾಪ್ಪನೆಂದೊಡಾಕ್ಕದ
 17 ನ ದೊಳಾಂಪಿಡಿಚ್ಚುವದೊಳ್ಳುಗದೊಳ್ ನರಸಿಂಹದೇವನಂ ಕದನದೊಳಿಚ್ಚಿದಂನಪಮದರದನಿಯರ
 18 ದನದಲ್ಲ ನಟ್ಟಸರಲ್ವಾಲದ ಮೊದಲೊಳುಚ್ಚಳಿಸುಪೊಂದೊಡವನಿವ ನಾರಸಿಂಹದೇವಂಗೆ ನಿಜಂ || ಆನಾರಸಿಂ
 19 ಹ ನೃಪಂಗೆಂ ಮಾನಿ ಮಾದೇವಿ ಸಾಧಿಯೇಚಲೆಗೆಂ ಲಕ್ಷ್ಮೀನಿಳಯನಾಗಿ ಬರಾಳನ್ನ ಪಾಳಂಪುಟ್ಟಿದಂಧರಾದರಧ್ಯ
 20 ಯ್ಯಂ || ಅನುಪಮ ರಣಿಸ್ಸಾರಕ ನನೂನ ಸತ್ಯಾನ್ವಿತಂ ವಿಚಾರಕ್ಕಮನೆಂಬ ನೆಗೆದ್ವಿಯಿಂದ ಬರಾಳನ್ನ ಪಾ
 21 ಳಂ ಕಾರ್ತಿಕೇಯನಂತೊಪ್ಪಿಪ್ಪಂ || ಪುನತೇಜಂ ಸರಿಯಾದೊಡಂ ಬುಧಜನಕ್ಕಂ ಸಾಧುಸಾಪುಕ್ತಮಿತ ಯಂ
 22 ತೆ ಶಾನಿಯ ಯದುಂತಂ ರಾತ್ರಿಯೊಳ್ ಸಿಲ್ಪು ಯನಿತಲು ವ್ಯಯೋಳಿಯು ಪರ್ಬಿಯುಂ ಪದದಿದ್ವ್ಯು
 23 ದೇ ದಿನನಾಥಂಗೆಣಿಯಿಂದದನ್ನು ನುಡಿವೆಂ ಬರಾಳ ಭೂಪಾಲನಂ || ಮನಿಸಿಂ ಬರಾಳ ಭೂಪಂ ಕಿಣಿಯುನಿಲತೆ
 24 ಯಂ ಕೀರ್ತನಾ ವನಿಪಾಳನಿಕಾಯಂ ಸ್ಥಾನದಿಂದೊಡವಿನಡುಗುವದ್ವಿಲೆಯುನೊಬ್ಬ ಡೀ ಪಾಂಗುನಿತಂತಂ
 25 ಚೋದ್ಯಮಿಂತೀ ತೆಜನನುಡಿನಾನೀಗಲೆಂತೆಂದೊಡಂತೀತನ ಬಡ್ವಕ್ಕಂ ವಿರೋಧಿಪ್ರತತಿಗೆವೆ ದ
 26 ಕ್ಕುವೆಂದುಂ || ಪಣಿನಾಥಂ ಪಾಟ ಭೋಗಕ್ಕ ಮರಪತಿಪಮಂ ರೂಪನಂಪತ್ತಿಗದ್ದೇಕ್ಷಣನುದ್ವಾ ವಿಕ್ರಮಾಡಂಬರ
 27 ಕೆ ದೊರೆಮಹೇಶಂ ನಿಜಾಜ್ಞಾ ವಿಶೇಷಕ್ಕೆಣೆ ಧೀರೋದಾತ್ತ ಚಿತ್ತಕ್ಕ ಮಮ ಸರಿದಶಾಸ್ತ್ರಾ ರಿದಾನಕ್ಕೆ ಮತ್ತಂ ತೊಣೆಕ
 28 ಣ್ಣಂ ತಾನೆನಲ್ಲ ವನುಡಿಯೊಳೆನದಂ ವೀರಬರಾಳಭೂಪಂ || ಆ ಬರಾಳ ಮಹೀಪನ ಸತಿಯ ಪರ್ಮೆಯನ್ನೆನೆ
 29 ಲಲನಾನಿಮ್ಮಿಂ ಕೌಶಲಂ ಪಲಪುಕಾಲಕ್ಕ ಬ್ಬಜಂಗಿಂದು ಕೌಶಲವಾಯ್ತುತ್ತುವ ರೂಪೆಯಂ ವಿಮಳೆಯಂ ಬರಾ
 30 ಳ ವಿಶ್ವಂಭರೇಶ ಲಸತ್ಯಾ ಮಿನಿಯಂ ಬುಧರ್ಗನಿತವೀಯುತಿ ಪುರಮಾದೇವಿಯಂ ಲಲನಾರತ್ನ ಮನುದ್ವೀಕೀಯು
 31 ತೆಯಂ ಪೆತ್ತುತ್ತಮ ಪಾಡಿಯಂ || ಕುಮುದದಳನಯನೆ ಕೋಮಳ ಕುಮುದಾನವೆಯನಿಲ ನೆಗೆದುರ್ಮಾದೇವಿ
 32 ಗೆ ವಿಕ್ರಮಸೋಮವಂತ ಬರಾಳವಾಹೀಶಂ ಕೂರ್ಪ ನೆಂಬುದಮ ತಕ್ಕುದೆದಾ || ಬರಾಳ ಬರಾಳನ್ನಪಂ
 ಬರಾಳೇಸ್ವರ
 33 ನಿವಾಸಮಂ ಕೀರ್ತಿ ಶ್ರೀವಲ್ಲಭನೆತ್ತಿಸಿದಂ ಸರೆ ಸ್ವಲಲಿತ ಮೆನಲ್ಕಿ ಶೋಭಿಪರನಿಯಕೆಪಿಯೊಳ್ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತವೆಂಚೆ
 34 ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ || ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ತುಳುವುಳಜಧಿ ಬದವಾನಳಂ || ದಾಯಾದ
 ದಾವಾ
 35 ನಳಂ || ಪಾಂಚ್ಯಕುಳಕಮಳವನವೇದಂಡ ಗಂಡಭೇರುಂಡ || ಮಂಡಳಿಕ ಬೇಂಟೆಕಾಟ ಪರಮಂಡಳ ಸೂಜಿಕಾಟ
 36 ಸಂಗಾ ಮುಖೇಮ || ಕಲಿಕಾಲಕಾಮ || ಸಕಳವಂದಿಬ್ರಂದಸರಪ್ಪಣ ಸಮರ್ಥವಿತರಣವಿನೋದ ವಾಸುಕಾದೇವೀ
 37 ಲಬ್ಧವರಪ್ರಸಾದ || ಬಾಧವಕಾಳಾಂಬರ ದ್ವುಮಣಿ ಮಂಡಳಿಕ ಮಕುಟ ಚೂಡಾಮಣಿ || ಕದನಪ್ರಚಂಡ || ಮುಲ
 38 ಪರೊಳ್ಳಂಡ ನಾಮೂದಿಪ್ರಶಸ್ತಿಸುತಂ ಶ್ರೀಮತ್ತಿ ಭುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ ನೊಣಂಬ
 39 ವಾಡಿ ಬನವನೆ ಹಾನುಂಗರ ಗೊಂಡ ಭುಜಬಳವೀರ ಗಂಗೆ ನಸಹಾಯಶೂರ ಶನಿವಾರನಿಧಿಗಿಂದುರ್ಗ ಮಲ್ಲ
 ಚಲದಂಕ
 40 ರಾಮನಿಶಂಕ ಪ್ರತಾಪ ಹೊಯ್ಯಳವೀರ ಬರಾಳದೇವರ ಸಕಲ ಧರಿತ್ರಿಯಂ ದುಷ್ಪನಿಗ್ರಹ ಶಿವಪ್ರತಿಪಾಲನದಿಂ
 41 ರಕ್ಷಿಸುತ್ತಂ ದೋರಸಮುದ್ರದ ನೆಲೆವೀಡಿನರ ಸುಖಸಂತಕಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ಮಿದ್ವಾ ಶ್ರೀ
 42 ಮದ್ರಾಜಧಾನಿ ಯರಸಿಯಕೆಪಿಯಲ್ಲ ಶ್ರೀ ವೀರಬರಾಳೇಶ್ವರ ದೇವರಂ ಸುಪ್ರತಿಷ್ಠೆಪಾಡಿಸಿದರಾ ಅರಸಿಯಕೆವ
 43 ಯ ಪರ್ಮೆಯಂ ಪೇಳ್ವಡೆ ೧ ಪರಮೇಶ್ವಿಪ್ರಬ್ಧ ವಿಪ್ರಪ್ರತತಿಗಳ ನಿಳಾಪಬ್ಧ ಶೂದ್ರಾಳಿಯಂ ಬೇಡರ ಕಾನ್ತಪಬ್ಧ
 44 ರಪ್ಪಾ ವಣಿಜರಿನಿಜಪ್ರಬ್ಧ ಕೊಯ್ಯಾಳಳಿಂ ಸಾಗರಮಂಪೋಲ್ವೀತಟಾಕಂಗಳಿನಮರಪುರೋದ್ಯಾನಮಂಪೋಲ್ವ
 45 ಶೋಭಾಕರಮಪ್ಪದ್ಯಾನದಿಂದೀ ಯರಸಿಯಕೆಪಿಭೂದಾಗದೊಳ್ ಶೋಭಿಸಿಕ್ಕುಂ || ಮುಳದಾಗಡೆ ಕೂರ್ಪವರೊ
 46 ಳ್ಳಿವುದು ತಿಳವುದುಗಡೆನ್ನು ಸಾಟುವತೆಡಿಂಗಳಪ್ರವಗಿಳವಿಂಧಿರಕಳಕ ವರಸಿ ಯುಕೆಪಿಯುಬನದೊಳೊಪ್ಪುತ್ತಿಕ್ಕುಂ
 47 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಕೋಭಾಕರಮಪ್ಪರಸಿಯಕೆಪಿಯೊಳ್ ವೀರಬರಾಳಭೂಪಂ ಶ್ರೀವೀರಬರಾಳೇಶ್ವರಮಂ ಸುಪ್ರತಿಷ್ಠೆ
 48 ಮಾಡಿಸಿ ಯಾದೇವರನಿತ್ಯನೈವೇದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಂ ಪೂಜಾಧಿ ಪರಿಚಾರಕರಾಜಾರದಾನಕ್ಕ ವೆಂದು ಸಕವರ್ಷ
 49 ಗಾಗಂನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಪಾಶ್ವದಮಾವಾಸ್ಯ ಸೋಮವಾರ ವಿಶಿವಾತ ಸಂಕ್ರಮಣದನ್ನು ನೆಣಸಂಮ
 50 ಧದ ಗುಡಿಗಿಳಿಯ ಮಠದ ವಿಮಳ ಶಕ್ತಿಗಳ ಶಿಷ್ಯರಪ್ಪ ಕ್ರಿಯಾಶಕ್ತಿ ಪಂಡಿತರ ಕಾಲಂಕರ್ಷಿ ಧಾರಾಪೂರ್ವಕಂ
 51 ಮಾಡಿ ಬಿಟ್ಟ ದತ್ತಿ ಕ್ರಿಯಾಶಕ್ತಿಗಳ
 52 ಅಗ್ನಿಳಿಯ ಕೆಪಿಯ ನಡುಬಯಲಲ್ಲ ಸಲಗೆಯಾಣಕ್ಕಂ ೬ ಕಂಬ ೨೪೦ ಈ ದೇವಾಲಯದ ಸಮೀಪ
 53 ದ ದೆವ್ದರೆ ಕಂಬವಹುನೂಟ ೬೦೦ ||
 54 ಹಿರಿದುಂ ಭತ್ತಿಯನೀಶ್ವರ ಚರಣಾಬ್ಧಧ್ಯಾನದಿಂ ಕ್ರಿಯಾಶಕ್ತಿಗಳೇಶ್ವರನಾಮ ತನೂಜನನಾದರದಿಂದಂ ಪಡೆದರಧಿಕ
 ಪುಣ್ಯೋದಯ
 55 ಸಂ || ಬಹುಭಿವ್ಯಸುಧಾದತ್ತ ರಾಜಾಭಿ ಸಗರಾಧಿಭಿ ಯಸ್ಸುಯಸ್ಸು ಯದಾ ಭೂಮಿ ಸ್ತ ಸ್ತತಸ್ತ ತದಾಪಲಂ
 ಈ ಧರ್ಮಮಂ
 56 ಪೃತಿಪಾಲನದವರ್ಗ ವಾರಣಾಸಿಯಲ್ಲ ಸಹಸ್ರ ಕವಿರಯಂ ಬ್ರಾಹ್ಮಣಗ್ಗೇಕೊಟ್ಟಪಲ || ಈ ಧರ್ಮಮಂ ಕೆಡಿಸಿ
 ದರ್ಗ ಸಹ
 57 ಸ್ತ ಕವಿರಯುವಂ ಕೋಟಿ ಬ್ರಾಹ್ಮಣರುಂ ಕೊಂಡ ದೋಷ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂಧರಾ
 ಪುಷ್ಪಿವರ್ಷ
 58 ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ || ತಿವಿಕ್ರಮ ಪಂಡಿತರ ಪದ್ಯ ತಲ್ಲುಖತ || ದೊಮ್ಮೋಟನ ಕಂಡರಣೆ ||

11

ಕನಕಾ ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ ಭೂಮಿಯಲ್ಲಿ
ನಿಕ್ಕಿದ ದೊಡ್ಡ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲೆ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ಭಾವಕುಳಕಮಃ .. ಮತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಯಂ ಸಲುತ್ತಮಿರೆ ತ
- 2 ದೀಯಪಾದ ಪದ್ಮೋಪ ಜೀವಿಗಳಪ್ಪ ವಿಶ್ವ ... ಯ ಕೆಳೆಯ ಭಕ್ತರುಂ ಶ್ರೀವೀರ ಬಲ್ಲಾಳಶ್ವರನಂ
- 3 ದಾದೀವಿಗಯಂ ಚಂದ್ರಾಕ್ಷ್ಮ ತಾರಂಬರಂ .. ಯ ರೊಕ್ಕಲುಂ ನಡಯಿಸುವ ನುಡಿವರ್ಗ ಕ್ಷಯ ಭಂ
- 4 ಡಾರವಾಗಿ ಬಿಟ್ಟದತ್ತಿ .. ೧೧೪೩ನೆಯ ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧ ಅದಿವಾ
- 5 ರಂ ಮೊದಲಾಗಿ ಆ ದೇವರ್ಗ ಪಾದ ಪೂಜೆ .. ಸೆಟ್ಟಿಕೊಟ್ಟಿ ೧ ಬಡಕೆಯನ ಮಾಚಯಗೆ ೩
- 6 ಆ ಮಾಳಯ್ಯ .. ಮಗ ಮಾದಯನ .. ದೇವಯ್ಯನ ವಾಸುದೇವ ಪ ೫ ಮಡೆಯ
- 7 ನೂರಬೂಜಯಗೆ ೧ ಬೂಜಯನ ಬಮ್ಮೆಯಗೆ ೧ ಮಂನೆಯ ಹೊನ್ನಯ ಪ ೧ ಕೆಪ್ಪೆ
- 8 ಯ ಸಂತೆಯ ಮಹದೇವ .. ತೋಂಟದರೇವಂ ಪ ೫ ಕೇತಮಲ್ಲ
- 9 .. ರಾಮ ಗೌಡರ ಸಿಂಗಯ ಗೌಡರ ಬಮ್ಮೆಯ ಪ ೧ ದಾನಯ ಪ ೩ ತಲು
- 10 ಗೇರಿಯ ಚಪ್ಪಂದಯ .. ನಿಗಳದರಾಚಿ ಸೆಟ್ಟಿಗೆ ೧ ಉಪ್ಪಿನ ದಾನಿ ಯಗೆ ೧ ಅನನ್ವಿಯ
- 11 .. ಬೊಪ್ಪಯಗಳು .. ದೂವಚಟ್ಟಿಯ ಪ ೫

12

ಅದೇಕನಕಾ ಕೆಳೆಯ ಕೆಳಗೆ ಈಚಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವುದು

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವೀರಬಲ್ಲಾ
- 2 .. ಕೇತ ಮಲ್ಲನ ರಾಮಯನು
- 3 ತುಣುಹುಯಲ ಸುರರೋಪ ಸಂದೊಡ
- 4 ಅತನ ತಮ್ಮ ಮಲ್ಲಗವುಡ .. ನಿಲನಿ
- 5 ದ ಮಂಗಳ ಪುಹಾ ಶ್ರೀ "

13

ಅದೇ ಕನಕಾ ರೈರ್ ರಸ್ತೆಗೆ ಪಾರ್ಶ್ವ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2'-6"×2'-3"

- 1 ಸ್ವಸ್ತಿ ಸಮುತ್ತ ಭುವನಾ ಸ್ವಯಂ ಶ್ರೀ ಪ್ರಿಧಿವೀವಲ್ಲಭಂ
- 2 ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರ ಪರಮ
- 3 ಭಟ್ಟಾರಕ .. ಮಲ್ಲದೇವರ
- 4 ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾ
- 5 ಚಂದ್ರಾಕ್ಷ್ಮತಾರಂಬರಂ ಸಲುತ್ತ ಮಿರೆ ಸ್ವಸ್ತಿ ಸಮಸ್ತ
- 6 ಪ್ರಸನ್ನ ಸುತಂ ಶ್ರೀಮನ್ನ ಪಾ ಮಂಡಳಿಸ್ತರ ದ್ವಾರಾ
- 7 ವತ್ತಿ ಪುರವರಾಧೀಶ ರ ಯಾದವ ಕುಳಾಂಬರದ್ಯುಮಣಿ
- 8 ಸಮ್ಯಕ್ ಚೂಡಾಮಣಿ ನಾಮಾದಿ .. ಹೊಯಳ
- 9 ವಿಷ್ಣುವರ್ಧನ ದೇವರು ರಾಜ್ಯಂಗಿಯು ತ್ರಿರಲು ಅರಸಿಯು
- 10 ಕೆಪ್ಪೆಯ ಕೇತಮಲ್ಲ ಮಲ್ಲ ಸೆಟ್ಟಿಗಳು
- 11
- 12
- 13 .. ಮೈರೇನಾಹಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ವಿ
- 14 .. ಚಿಂತಾಮರಣೀರಣೀ

14

ಅರಸಿಕೆರೆಯ ಬಳಿ ತುಂಬೋಹೊಂಡದ ದಾರಿಯಲ್ಲಿ ವೀರಗಲ್ಲು.

- | | |
|-------------------------------------|-----------------------------------|
| 1 ಶ್ರೀ ಪುತು ಪಸಾಯತ ಮಲ್ಲಸೆಟ್ಟಿಯರ ತಂಪು | 3 ಸುರರೋಪ ಪಾಪ್ಪನಾದ ಅತಂಗ ಮದವಳಿಗೆ |
| 2 ವೀರ ಸೆಟ್ಟಿ ಕಣ್ಣೊಬ್ಬನಂ ಕೊಂಡು | 4 ಕೇತಬ್ಬೆನಿಲಿನದೆ ಕಲ್ಲು ಮಂಗಳ |

15

ಅರಸಿಕೆರೆ ಪಾರ್ಶ್ವಕ್ಕೆ ಕನಕಾ ಹೋಬಳಿ ಗೇಣಪ್ಪಯ್ಯ ದೇವಾಲಯದ ಬಳಿ
ಬಳಿ ೧ನೆಯ ಪದವಿ

5'-೫'-೩"

- 1 ನಮಸ್ತುಂಗಾರಂಶಂಕರ ಚಂದ್ರಾಕ್ಷ್ಮಮಹಾ ಪಾರವೇ ಕ್ಷ
- 2 ರೋಕ್ಕನಗಾರಂಭ ಮೂರನೆಯ ತಂದೆ

- 1 ಆ ಹೊಯ್ಸಳ ವಂಶದೊಳುದಯಿಸಿದ ವಿನೆಯಾದಿ
 2 ತ್ಯನ ಪುತ್ರನಪ್ಪೆಯೊಂಗೆ ನೃಪಂಗವೇಚಲದೇವಿಗಂ
 3 ಮೂವರ್ಧ್ವೇವರಂತೆ ಬರಾಳ ವಿಷ್ಣು ಪುದಯಾದಿತ್ಯರೆಂಬ
 4 ಮೂವರುಂ ಪುಟ್ಟಿದರವರೊಳಗೆ ವಿಷ್ಣುನೃಪನ ವಿಕ್ರಮವೆ
 5 ನೈಂದೊಡ || ಸ್ವಸ್ತಿನಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾಮಂಡ
 6 ಳೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರಂ ತುಳುವ ಬಳಜಳಧಿ ಬಡವಾ
 7 ನಳಂದಾಯಾದ ದಾವಾನಳಂಜಾಂಡ್ಯಕುಳಕಮಳವನ ವೇದಂಡಗಂಡ ಭೇರುಂ
 8 ಡಮಂಡಳಕಬೇಂಟ ಕಾಣಪರಮಂಡಳ ಸೂಟಕಾರ ಸಂಗ್ರಾಮ ಭೀಮ ಕಲಿ ಕಾಲ
 9 ಕಾಮ ಸಕಲವಂದಿವ್ಯಂದ ತರ್ಪಣ ಸಮರ್ಥ ವಿತರಣ ವಿನೋದಪಾನಂತಿಕಾದೇವೀಲಬ್ಧ
 10 ವರಪ್ರಸಾದ ಯಾದವ ಕುರಾಂಬರದ್ವೈಮಣಿ ಮಂಡಳಕಚೂಡಾ ಮಣಿ ಕದನ ಪ್ರಚಂಡಮ
 11 ಲಜರೊಳೊಂಡ ನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಶ್ವರಂ ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂ
 12 ಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಬನವಣಿ ನಾನುಂಗಲ್ಲು ಉಡ್ಡಂಗಿಗೊಂಡ ಗಂಡಭುಜ ಬಳವೀರಗಂಗನ
 13 ಸಹಾಯ ಸೂರ ಶನಿವಾರ ಸಿದ್ಧಿಗಿರಿ ದುರ್ಗ ಮಲ್ಲ ಚಲದಂಕ ರಾಮ ನಿಶ್ಯಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ವಿ
 14 ರ ಬರಾಳ ದೇವರು ದುಷ್ಟ ನಿಗ್ರಹ ಶಿಷ್ಯ ಪ್ರತಿಪಾಳನಂ ಗೆಯ್ಯ ರಕ್ಷಿಸುತ್ತಿರೆ ದೋರಸಮುದ್ರದ
 15 ನೆರೆವೀಡಿನೊಳು ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿರೆ ತತ್ವಾದ ಪದ್ಮೋ
 16 ಪಜೀವಿಗಳಪ್ಪಗೀಡೆಯಹಳ್ಳಿಯ ಬಮ್ಮ ಗಾ ಉಂಡಗೌಡಯ ಮಿಳ್ಳೆಯ ಮಾರಗೌಡನ ಚ್ಚುಯ
 17 ಕಂಪಾಣಮಾದಿ ಓಜ ಮಾರ ಬೋವ ಇವರೊಳಗಾದ ಸಮಸ್ತ ಪ್ರಜೆಗಳು ಮೇಲಾಳಿಕೆ ಮೈಮೆಟ್ಟಿ
 18 ಬಲ್ಲೆಯ ಮೈಮೆಟ್ಟಿ ಕೇಶವ ಮೈಮೆಟ್ಟಿ ಹರಿಯಣ ಇಂತಿ ನಿಬರುಂ ಬೇಡರದಾಸಿ ಮಯ್ಯನ ಮ
 19 ಗ ಕಾಟಗೌಡನು ಗೀಡೆಯ ಹಳ್ಳಿಯ ಮುಣುಹಿಂಡಿಯ ಹೊಲವೇರಿಯ ಸೀಮೆಯಲ್ಲ ಕಟ್ಟಿಸಿದ
 20 ಕಟಗ ಬಿಟ್ಟ ಗದ್ದೆ ಉಂಬಳಿ ಬಂ ೩ ಮೂಗೊಂಡುಗದೊಳಗೆ ಕೋಟಿ ಹಾಳಗೊಬ್ಬೇಶ್ವರ ದೇವರಿಗೆ ಕಾಟ
 21 ಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗೆ ೨೦ ಮತ್ತೆ ಗೀಜಹಳ್ಳಿಯ ಮೇಳೇಶ್ವರ ದೇವರ್ಗ್ಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ
 22 ಕೊಳಗೆ ೫೧ ಮುಣುಹಿಂಡಿಯ ಕೊಂಗುಳಿಯ ಮಾಡಗೌಡ ಹರಿಯಮಗೌಡ ಬಸವನಾಯಕ ಜೆಗ್ಗೆ
 23 ಡನಾಕೆ ಅಣ್ಣನ ಮಗ ಕಲ್ಲಗೌಡ ಮಾದಿಗೌಡನ ಮಗ ಏಜಗೌಡ ಮೇಲಾಳಿಕೆ ನಾವಿಯಣ್ಣ ಸಮಸ್ತ ಪ್ರಜೆಗಳು ಸ
 24 ಹಿತವಾಗಿ ಗೀಡೆಯಹಳ್ಳಿಯ ಮುಣುಹಿಂಡಿಯ ಹೊಲವೇರಿಯ ಸೀಮೆಯಲು ಬೇಡರ ದಾಸಿಮಯ್ಯನ ಮಗ
 25 ಕಾಟಗೌಡ ಕಟ್ಟಿಸಿದ ಕೆಡುಗೆ ಇಂತಿನಿ ಬರುಂಶಕವರ್ತ ೧೧೩೩ನೆಯ ರಾತ್ರಿ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ತ್ರಯೋದಶಿ
 26 ವಡ್ಡವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವೃತ್ತಿ ಪಾತ ದಂದು ಬಿಟ್ಟ ಉಂಬಳಿ ಗದ್ದೆ ಕೊಳಗೆ ೫೦ ಕೊಳಗೆ ಏವತ್ತಣಿಯ
 27 ಗೆ ಅರಸಿಯ ಕೆಡುಗೆಯ ಗೊಬ್ಬೇಶ್ವರ ದೇವರಿಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗೆ ೧೦ ಮುಣು ಹಿಂಡಿಯ
 28 ಮಲ್ಲ ಕಾಟಗೌಡನದೇವರಿಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗೆ ೫೧ ಇಂತೀ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ಗಂ
 29 ಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದ ತಡಿಯಲು ಸಹ ಶ್ರವಣಿಯಂ ಕೋಡುಮಂ ಕೊಳಗುಮಂ ಪೊನ್ನಲು ಕಟ್ಟಿಸಿ
 30 ಸಹಸ್ರ ಬ್ರಾಹ್ಮಣರಿಗೆ ಧಾನಮಾಡಿದ ಫಲವಕ್ಕು ಇಂತೀ ಧರ್ಮಮಂ ಕೆಡಿಸಿದವರು ಗಂಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದ
 31 ದಡಿಯಲು ಸಹಸ್ರ ಬ್ರಾಹ್ಮಣರುಮಂ ಕೊಂದದೋಷಕ್ಕೆ ಇಳವರು

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ಅದೇ ಗೀಜಹಳ್ಳಿ ಶಂಭುಲಿಂಗ ದೇವರ ಪಾಳು ದೇವಾಲಯದ ಬಳಿಗನೆಯ ಶಾಸನದ ಕೆಳ ಭಾಗದಲ್ಲ.

- 1 ಶ್ರೀಮುಖ ತ್ವರದ
 2 ಧರ್ಮದ ವೊಕ್ಕಿಗೆ ಶಾಸನ ಕ್ರಮವಂತೆಂದಡೆ
 3 ಕೊಮ್ಮಯ್ಯನ ಮಗ ಮೆಟು ಮೆಟ್ಟಿ ಬಲ್ಲಯ್ಯನ ಅಳಿಯವರು
 4 ಯ ಯಂತಿವರು ಮಾಡಿದ ಧರ್ಮ ಪ್ರತಿಪಾಳಿಸುವರು
 5 ಕಾಟಗ ಉಡನಮಗ ದಾನೆಯ ದೇವಜ್ಜಿಯ ಬಯರಯ ಬ
 6 ಮ್ಮಯ ಮೇಳಯ್ಯಂಗಳಿಗೆ ಯಂತೀ ಧರ್ಮಮ ನಡೆಸುವ
 7 ರು ಹಿಂದೆ ಪರೋಕ್ಷದೊಳು ಬಲ್ಲಯ್ಯ ಚಿಕ್ಕಂಣ ಹರಿಯಣ ಬೊ
 8 ವೈಯನುಂ ಕುಂದದೆ ನಡೆಸುವರು
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ಅದೇ ಶಂಭುಲಿಂಗದೇವಾಲಯದ ಮುಂಜೆ ಬಿದ್ದಿರುವ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0"×2'—9"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಿಗಾರಂಬ
 2 ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
 3 ಮುಷ್ಠಾರಸ್ಥಾನ ಮೆಸವ ಹೊಯ್ಸಳವಂಶಂ || ಆ ಹೊಯ್ಸಳವಂಶದೊಳುದಯಿಸಿ
 4 ದ ವಿನಯಾದಿತ್ಯ ಪುತ್ರನಪ್ಪೆಯೊಂಗೆ ನೃಪಂಗವೇಚಲದೇವಿಗಂಪುಟ್ಟ

- 5 ಬಹುರಾಳವಿಷ್ಣುವುದಯಾದಿತ್ಯರು | ಅವರೊಳಗೆ ವಿಷ್ಣು ನೃಪನವಿಕೃಮ
 6 ವೆಂತನೆ || ಮುನಿನಿಂದರುಣತೆ ಕಡೆಗಳ್ಗೆನಿ ಸೊದವವಿರೋಧನ
 7 ಪಸಪ್ಪಾಂಗಂ ವಿಷ್ಣು ನೃಪಾಳಂ ಗಪ್ಪು ಪು ನೋಡನುಪಮಮವನಳವಿ ಯಿತರರ
 8 ಇವಿಯೆಜಗದೊಳು | ಬುಧರೋಕಾಶ್ವರ್ಯನಂಬತಾಕ್ಷ್ಯರಥನೆಂಬಬ್ಬಾಯ
 9 ತಾಕ್ಷಂದಲೆಂಬ ಧರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬುದ್ಭದ ಬರಾನ್ವಯನೆಂಬ
 10 ಧರಿತ್ರಿವರಂ ರೋಕನುತನೆಂಬ ಪೆಮ್ಮೆಯಿಂನೋಡವಿಷ್ಣುವೊ
 11 ರಾಸೋಗಯಪಂ ಲಕ್ಷ್ಮೀಮನೋವಲ್ಲಭಂ || ಅವಿಷ್ಣು ಭೂಪನೊಳ ಮಾರ್ದೇವಿತ್ತಂ ಬೆತ್ತುಪೆತ್ತ
 12 ಇತ್ತ ಮಲಕಾಡೇವಿ ನರಸಿಂಹದೇವೋವ್ವಿವರನನನೂನ ಪುಂಜು ವತಿವಸುಮತಿ
 13 ಯೋಳ || ಕದನದೊಳಾಂತರಾತಿಗಳ ದಂತಿಯದಂತಮನೊತ್ತಿ ಕಿಬ್ಬ ತದಬದುವನೆ
 14 ಪೊಯ್ಯೊಳೊಳ್ ಪೂಜಪೊಣ್ಣೆ ಸರಕ್ತಕಮಾಕಿ ಕಂಗಳಾ ಪದದೊಳವಂ ಸಮರಾಂಗನೆಗೆ
 15 ಹಾರಮನೊತ್ತರೆ ಮಾನ್ಯನೆಂದೊಡಾಕ್ಯದನ ದೊಳಾಂತಿಡಿಚ್ಚುವದಟಚ್ಚುಗದೊಳನರಸಿಂಹ
 16 ಭೂಪನಂ || ಆ ನಾರಸಿಂಹನೃಪಂಗಂ ಮಾನಿನಿಮಾರ್ದೇವಿಸಾಧ್ವಿಯು ಸುಲಕ್ಷ್ಮೀ
 17 ನಿಳಯನಾಗಿ ಬರಾಳನೃಪಾಳಂ ಪುಟ್ಟಿದಂ ಧರಾಧರಭೈರ್ಯಂ || ಮುನಿನಿಂಬರಾಳ
 18 ಭೂಪಂತಿಳಪೊಳವನಿಯು ನಿಕಾಯಂಸ್ಥಾನದಿಂದಂ
 19 ಜಡಿಯನಡುಗುವರ್ಬೀತಿಯಂ ಬಡ್ಗವಿದ್ಯಾಪರಿಣತಿಯನದೇಂ
 20 ಕಾಲನೊಳಕಲ್ಪುದತ್ತ || ಆತನಸತಿಯ ಪೆಮ್ಮೆಯಂತೆನೆ ಕಮನೀಯಚ
 21 ಕೋರೇಕ್ಷಣೆ ಕುಮುದಾಸನೆಯೆನಿಸಿ ನೆಗದುಮಾರ್ದೇವಿಗೆ ವಿಕೃಮನೋಮ
 22 ವಂಶಬರಾಳಮುಕೀಶಂ ಕೂರ್ಪನೆಂಬುದು ತಕ್ಕುದೆದಲಾಶವಾಯ
 23 ನಮಃ ಸ್ತುತಿಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಹಾಮಂಡಳೇ
 24 ಶ್ವರಂ ದ್ಯಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರಂ ತುಳವಬಳಜಳಧಿ ಬಡವಾನಳಂ
 25 ದಾಯಾದವಾವಾನಳಂ | ಪಾಂಡ್ಯಕುಳಕಮಳವನವೇದಂಡ ಗಂಡಭೇರುಂಡಮಂ
 26 ದಳಕ ಬೇಂಟಿಕಾಳಪರಮಂಡಳ ಸೂಟಿಕಾಳಸಂಗ್ರಾಮಭೀಮಕಲ
 27 ಕಾಲಕಾಮ ಸಕಳವಂದಿ ಜನಸಂತರ್ಪಣ ಸಮರ್ಪವಿತರಣವನೋ
 28 ದ ವಾಸಂತಿಕಾ ದೇವೀಲಬ್ಧವರ ಪ್ರಸಾದದಾದವ ಕುಳಾಂಬರದ್ಯುಮಣಿ
 29 ಸಮ್ಯಕ್ ಜೂಡಾಮಣಿಕದನ ಪ್ರಚಂಡ ಮಲಪರೊಳ್ಳಂಡನಾಮಾದಿ ಸಮ
 30 ಸ್ತುತಿಸ್ತುತಿಸುತಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲ ತಳಕಾಡುಕೊಂಗುನಂಗಲ
 31 ಗಂಗವಾದಿನೋಂಬವಾದಿ ಬನವತೆಹಾನುಂಗಲುಗೊಂಡ ಭುಜಬಳವೀರ
 32 ಗಂಗನಸಹಾಯ ಸೂರನವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ವಂಕ ಪ್ರ
 33 ತಾಪಕೊಯ್ಯಳವೀರ ಬರಾಳದೇವರು ಸಕಳಧರಿತ್ರಿ ಸುಂ ದುಷ್ಪನ್ನಿಗ್ರಹ ಶಿಷ್ಟಪ
 34 ತಿಪಾಳನದಿಂ ರಕ್ಷಿಸುತ್ತಂ ದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದಿಂ
 35 ರಾಜ್ಯಂಗಯ್ಯುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಹೀವಿಗಳಪ್ಪಮಯಿಪೆಟ್ಟಿ ಮಲ್ಲದೇವಗಂ
 36 ಆತನಸತಿದಾಪಾ (?) ದೇವಿಗಂ ಪುಟ್ಟಿದಶ್ರೀಮತು ಶ್ರೀ ರಂಗಸಂಧನಾಧ ಆತನತಮ್ಮ
 37 ಮಯಿಪಾಟಕಳ್ಳುಬಲ್ಲ ಚಮೂಪನ ಮಹಿಮೋನ್ನತಿಯಂತೆಂದೊಡರಾಜನಗಿರಿ
 38 . . . ರಾಜಕೈವಾರಯೆಣಿದು ಕಟ್ಟಿಸಿ ಕೆಣಿಯರಡಿದಂ ವಿಧುಕಳ್ಳ
 39 ಮಹೀಜಂ ಮಾಯಮುಚ್ಚಕಳು ಬಲ್ಲ ಚಮೂಪಂ || ಅನ್ನಿವರಿಬ್ಬರಿಂ ಕಿಣಿಯಂ ಶ್ರೀ
 40 ಮಲಪನ ಮಹಿಮೋನ್ನತಿಯಂತೆಂದೊಡೆ | ಗೀಜೆಯಹಳ್ಳಿಯ ಶ್ರೀಸಂಭುಮೇ
 41 . . . ದೇವರದೇವಾಲಯಮನೆತ್ತಿಸಿದಂ ಯಸೆವಂತದೇವ ವೃಂದನಿವಾಸ
 42 ದಶ ಸು ನಿಜಂಧ್ಯಾ . . . ಪಾತುಶಯಸನಿತ್ಯಂ | ಶ್ರೀರಂಗದಂಡಾಧಿಪ
 43 ರಿಂ ಮುದ್ದೇಶ್ವರ ಮೇಳೇಸ್ವರಪದದ್ದಂದ್ವ ವಂದನ ಶ್ರೀತಿವಾನಯಂ | ರಂಗಪುತ್ರೀಚ
 44 ರಾಜೀಭಾಂ ? ಮೇದೋ ಚಂದ್ರತಾರಕಂ || ಸಂಭುಮೇಳೇಸ್ವರದೇವರ ಶ್ರೀಪಾದಪದ್ಮಾ
 45 ರಾಧಕರುಮಪ್ಪಲಂಗಣ ತಾವು ಕಟ್ಟಿಸಿದಕೆಣಿಯ ಕಳಗೆಗೊಡ
 46 ಗಿಸ ೧೨ ಸಲಗೆ ಹನ್ನೆರಡುನೊಳಗೆ ಸ ೧ ಮೇಳೇಸ್ವರದೇವರಿಗೆ ಕೊ ೧೦||
 47 ಬ್ರಹ್ಮಚಾರಿ ಚಾಮುಣಭಟ್ಟರಿಗೆ ಸ ೧ ಕೊ ೫ ಕೇಸಿರಾಜಗಕೊ ೫|| ಕೇಸವ
 48 ಭಟ್ಟನಮಾಚೆಯ ಕೊ ೫ ಅನೀರಯ್ಯಗೆ ಕೊ ೫ ಬಲದೇವಗೆ ಕೊ ೫ ಕೊಂಗಲನಾಡ್ಯಯಗೆ ಕೊ ೫ ಬ್ರಹ್ಮೇ
 49 ಶ್ವರದೇವರಿಗೆ ಕೊ ೫ ಚಿಮ್ಮಯ್ಯಂಗಗೆ ಕೊ ೫ ಚಾಕಿಸೆಟ್ಟಿದೊಮ್ಮಗೆ ಖರಿಯಮೇಲಣ
 50 ಸಸಿಯ ನಿತ್ಯಸಾಕುಮಂತಾಗಿ ಯುಕ್ತಿದಗದ್ದೆ ಕೊ ಕಲುಕುಟಗ ಮೂಜೋಜಗತೆಯ ಕೊ ೧೦
 51 ಸಂಭು ಮೇಳೇಶ್ವರ ದೇವರ ಕೂದೋಟ ಕಂಬ ೨೫ ಆ ಕೂದೋಟವರಾಪುರಂಕಾಗಿ ಮೂಲಗಣ
 52 ಬೂವಂಗೆ ಯುಕ್ತಿದಗದ್ದೆ ಕೊ ೬ ಕಂಬ ೪ ಕಲುಕುಟಗ ಮೂದೋಟವರಾಪುರಂಕಾಗಿ ಕೊ ೫ ಸಿರಿ
 53 ಯಕೆಣಿಯ ಕಳಗೆ ಸಂಭುಮೇಳೇಶ್ವರದೇವರಿಗೆ ಕೊ ೫ ಕಳುಕುಟಗ ೫||
 54 ಭೂಕೊ ೬ ಕಳುಕುಟಗ ಚಾಕಿಸೆಟ್ಟಿದೊಮ್ಮಗೆ ಸಂಭುಮೇಳೇಶ್ವರದೇವರಿಗೆ ಕೊ ೫
 55 ಕೊ ೫ | ಸಂಭುಮೇಳೇಶ್ವರದೇವರಿಗೆ ಕೊ ೫ ಕಳುಕುಟಗ ೫||
 56 ನಿರ್ದೇಶ್ಯ ಶಿಲಾರದಿಪಿ ಮಹಿಮೋನ್ನತಿಯಂ ಬ್ರಹ್ಮವಿಷ್ಣು | ಭೂಪನವನೊಳ
 57 ರು ಸಪ್ತ ಕವಿಲೆಯಂ ಸುಮಾರ್ಪವಿಷ್ಣುವೆಂ ಬ್ರಹ್ಮಯಕೊಳಗು ಸಕಿತದ

- 59 ಸ್ವಪ್ರಾಪ್ತಾರ್ಥಗ್ಗಂ ಗಂಗಳಾರಣ್ಯಾಯು ದಾಸಮಾಡಿವಪಲಂ ಬಹುಭವ ಸಮಾಧಾ
 60 ದತ್ತಾ ರಾಜಭಿಸ್ತಗರಾಡುಭಿಃ | ಯಸ್ಯ ಯಸ್ಯ ಯದಾಧೋಮಿ ತ್ವನ್ನ ತನ್ನ ಮಹಾಪಲಂ ಸ್ತದ
 61 ತ್ವಾಂ ಪರಪತ್ತಾಂ ವಾಯೋಪರೇಕಪಸುಂಧರಾಂ | ಪಪ್ಪಿವರ್ಷಸಪ್ತಾಣಿ ವಿಷಾ
 62 ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಯುಸ್ತೀಧಮ್ಯಮಂ ಕೆಡೆಕಿಡಿಸಿದವರು ಗಂಗಳಾರಣ್ಯಾಸಿ
 63 ಯಲು ಗಯಲು ಕುರುಕ್ಷೇತ್ರದಲು ಸಹಸ್ರಕವಿಲೆಯಂ ಸಹಸ್ರಬ್ರಾ
 64 ಹ್ಮಣರಕೊಂದಪಾತಕಕೊಡು || ಬಿಡೋಜನಮಗ ರೂಪಾರಿಕೇತೋಜ
 65 ಶ್ರೀರಾಮಗುರುಭ್ಯೋನಮಃ ಸೆಟ್ಟಿಯ

18

ಅದೇ ಗೀಜಿಹಳ್ಳಿಯ ಶಂಭುಲಿಂಗ ದೇವರ ಪಾಳುದೇವಾಲಯದ ಬಳಿ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 5' 5"×1'—9"

- | | |
|---------------------------|--|
| 1 ಶ್ರೀಮತು ಬಮ್ಮಿಯ ಕೆರೆಯ ಮು | 4 ಗೀಡಹಳ್ಳಿ ಹರದರ ಶ್ರೀಮಾಳೇಶ್ವರದ . . . ಸತ್ತಲಬೀರಗಲು
5 . . . ಬಂಕಾಪುರದ ಗುರುಗಳ ಕೈಲಾಸಕೆ ಪದಸಿದರು |
| 2 ದಯು ನ ಪುತ್ರನಮಗ ಸೂಲದ | |
| 3 ಬೈಚಗಾಡ ಜಾವಗಲ್ಲ ಕಾಳಗದಲ | |

19

ಅದೇ ಗೀಜಿಹಳ್ಳಿಯ ಊರಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' - 1"×1'—6"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರವೇ
- 2
- 3 ಕ್ಷಣದ . . . ಹೊಯ್ಸಳಾನ್ವಯಾಂಭೋಧಿ ಯಸೇಪುದತಿ ಗಂಭೀರ
- 4 ಅ ಹೊಯ್ಸಳಾನ್ವಯಾಂಭೋಧಿವರ್ಧನ ಸುಧಾಕರ . .
- 5 . . . ವರಗಂ ಪದ್ಮಲದೇವಿಗಂ ಪುಟ್ಟಿದ
- 6 . . . ಹೊಯ್ಸಳ ವೀರನಾರಸಿಂಗದೇವನೂ . .
- 7 ನರಸಿಂಹನರಸಿ
- 8 ಸೋಮನಾಥಾಲಯವ ಕೇಶವಪುರ
- 9 ಕಮಳಾಭಿರಾಮ
- 10 ಕೇಶವಪುರವೀ
- 11 ವಿಮಳ ಗುಣಾನ್ವಿತಂ ಗೆಕ್ಕಲಸೆಟ್ಟಿಗಿಳಾ
- 12 ಭಾಗ ನಾಥಕುಲ . . ಈಶ್ವರಪದಾ
- 13 ಬ್ಬಾರಾಧಕ ಶ್ರೀಲೋಚನದೇವಗುರುಚರಿತ . . ಶ್ರಯಮಾ
- 14 ಗಿ . . . ರಿಂತು ಅಂಗನೆಯರ್ತ್ತಿಪಪಮಾ
- 15 . . . ಪುತ್ರಿಪ್ರಸೂನುಬಮ್ಮ ನೆನಲೆಕ್ಕಲಸೆಟ್ಟಿಬೆಂಪು
- 16 ವಡೆದಂ ವಿಶ್ವಂಭರಾ ಚಕ್ರದೊಳ್ || ಕುಡುವುದು
- 17 . . . ರುಚಿರಧರ್ಮ . . ಶನುಮಪ್ಪ . . ಎಕ್ಕಲಸೆಟ್ಟಿ
- 18 . . . ಮಾಗೆಕ್ಕಲ ಸಮುದ್ರಮಂ ಕಟ್ಟಿಸಿದಂ | ಸ್ತುತಿಸಮಸ್ತ
- 19 ಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಹೃದ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಯಾ
- 20 ದವಕುಳಾಂಬರದ್ವ್ಯಮಣಿ ಸರ್ವಜ್ಞಚೂಡಾಮಣಿ ಮಗರರಾ
- 21 ಜ್ಞಾನಿಮೂರ್ತಿನ ಚೋಳರಾಜ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯನಾಮಾದಿಸಮ
- 22 ಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ ಶ್ರೀಮತು ಹೊಯ್ಸಳವೀರ ನಾರಸಿಂಹದೇವರ:
- 23 ದೋರಸಮುದ್ರದ ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿವೋದದಿಂ
- 24 ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರೆ ಶಕವರ್ಷ ೧೧೪೯ನೆಯ ಸರ್ವ
- 25 ದಿತ್ಯಂವತ್ಸರದ ಚಯಿತ್ರ ಸು ೩ ಸೋಮವಾರದಂದು ಸ್ತುತಿಸಮ
- 26 ಸ್ತ ಗುಣಗಣ ಸಂಪನ್ನರಪ್ಪ ಕೇಶವಪುರವಾದೇವರೇಲ್ಲಂ ಆಶೇಶ
- 27 ಮಹಾಜನಂಗಳು ತಂಮಗೆ ಕಾಲುಪಳ್ಳಿಯಾದ ಗೀಜ
- 28 ಹಳ್ಳಿಯ ವೊರಮುಂದಣ—ಎಕ್ಕಲ ಸಮುದ್ರವನೆಕ್ಕಲಸೆಟ್ಟಿ—ಕಲ್ಲಸೆಟ್ಟಿಗೆ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ
ಕೆಣಗೊ
- 29 ಡಾಗಿ ಕ್ರಮವೆಂತಂದರೆ ಆ ಕೆಣಿಯ ಬೊದರೇಯು ಕಾ . . . ಯೆಂದ ಗಿಡ್ಡಸಹಂ ೪೦ ಮಾಳಗಾ
- 30 ದನ ಕೆಣಿಯ ಬಡಗೆ ಕೋಡಿಯ ಗಾಡರ ಭೂಮಿಯುಂ ಪೂವ
- 31 ಲು ಬೊವಕ್ಕರೆಯ ಬಿದ್ದಲೆ ಕಂಬ ೩೦೦ ಗಂಡಣಿ . .

- 22 ದೆದ್ದರೆ . . . ನಾರಿಗಾದೊಡಂ ಸಲಪುದು
 23 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ಪಿವರ್ಷ
 24 ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ||ಶ್ರೀ||
 25 ಏಕೈಲಸೆಟ್ಟಿಯರ ಮುತ್ತಯ್ಯನೆಕ್ಕಲಸೆಟ್ಟಿದಾಸೊವೈತಿಪ್ಪವೈ ಇಂ
 26 ತುಗೊಡುಗಳು ಅಕ್ಕಂದಿರು ಕಿಱುಯ ಹೆಂಡತಿಯ ದೊಪ್ಪಹೆ
 27 ಡೆಯ ಮಗಳು ಮನಣೊವೈ ಕಲ್ಲಿಯ ನಾಯಕಮಯ್ಯನ ನಂಬಿ
 28 ಮಾಣಿಕಸೆಟ್ಟಿ ಇನ್ನವರೊಳಗಾದ ತನ್ನ ವಂಶವನುಡ್ಧರಿಸಿದನೆಕ್ಕಲಸೆಟ್ಟಿ
 29 ತಂದು ಶ್ರೀಪಾದದ ಕೆಳಗಿರಲು ಮಹಾಜನಗಳೆಕ್ಕಲಸೆಟ್ಟಿಗಳ ಮಗ

20

ಬಾಣಾವಾರದ ಹೋಬಳಿ ಪುರಲಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5 × 2

- 1 ಶ್ರೀಮತ್ ಆಂಗೀರಸ ಸಂವತ್ಸರ ಫಾಲ್ಗುಣ ಸು ೧೦ ಯಲು
 2 ಪುಲಹಳ್ಳಿಯ ಕಾಳಗಡೆ ಮುನಿಯಗೌಡ ಆ
 3 ಗಳು ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದಂ ಶ್ರೀರಾಮ

21

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಆಂಗೀರಸ ಸಂವತ್ಸರ ಫಾಲ್ಗುಣ ಸು ೧೦ ಯ
 2 ಆ ಮುನಿಯಗೌ ಮಗನಾಯನ ಗೌಡ ಅವಗೆ
 3 ಕಾದಿಕೊಂಡು ಸ್ವರ್ಗಸ್ತನಾದಂ

26

ಅದೇ ಗ್ರಾಮದ ತಳವಾರ ಮುನಿಗಾನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ತಲುಗಕ್ಷರ

'4x2'

- 1 ಸರ್ವದಾರಿ ಸಂವತ್ಸರ ಪಾ
- 2 ಲುಗುಣ ಬ. F ಲೊ
- 3 ಕಂಬಾ
- 4 ಲಪಲ್ಲೆ
- 5

- 6
- 7
- 8
- 9 ಕೊಡಗಿಮುಂಡೇಮು
- 10 ನಿಮಕು ಯಿಚ್ಚಿನ ಶಾಸನಂ ||

27

ಅದೇ ಹೊಬಳಿ ನಿಲಚೂರ ಗ್ರಾಮದಲ್ಲಿ ಊರ ಮುಂದೆ ಆಲದಮರದ ಕೆಳಗೆ ನಟ್ಟ ಕಲ್ಲು
ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

1'-9"x2'-0"

- 1 ಕಾಮ ಸುಮರ
- 2 ಶ್ರೀ ನಿಹಾಲಿ ದೊಳಾ
- 3 ಮಂಡಲತ ಶ್ರೀಪ್ ಪುತನ

- 4 ಗಾಡು ಒಣಗಾಡೂರ ವನಿ
- 5 ಬೆಲ ಶ್ರೀಮತಿ ವಾ
- 6 ಸ್ತು.

28

ಅಡ್ಡಗಲ್ಲು ಹೋಬಳಿ ಗೌಡಪಲ್ಲಿ ಗ್ರಾಮದ ಪಟೇರ್ ರಾಮಯ್ಯನವರ ಪಾವಿನ ತೋಟಿನಲ್ಲಿ ಹುಟ್ಟುಬಣ್ಣೆಯ ಮೇಲೆ
ತಲುಗಕ್ಷರ.

- 1 ಕೆಂಡವಯಾಸಕ ಮುನಮು
- 2 ಗಾನುವೀರಭದ್ರ ಬೇದರೈಕು ..
- 3 ಚಿ .. ಕೊಡಗಿ ಆಯಮನು
- 4 ಭಕುತುಲನಡಿ

- 5 ದಿವಾರು
- 6ಪಾಪಾನಪೋ
- 7 ದುರು

29

ಅದೇ ಹೋಬಳಿ ಬೈರಗಾನಪಲ್ಲಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ

ತಲುಗಕ್ಷರ

- 1 ವಿಕಾರಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೧೦
- 2 ಬುಧವಾರ ದಾಸನಗಾರಿ
- 3 ಪಾಜಕಮಡಿ ಚೇನು

- 4
- 5
- 6

30

ಅದೇ ಹೋಬಳಿ ಕೊತ್ತೂರ ಊರ ಮುನ್ನೆ ಇರುವ ಕಲ್ಲು

ತಲುಗಕ್ಷರ.

5'x2"

- 1 ೦೦ ರಮನಯ
- 2 ೦೦೦ ನಂಬ ನನಾ
- 3 ೦೦ ಯಿನಪೋಲಿ

- 4 ೦೦ ಯಗರು ಬೇವುನಕು
- 5 ಯಿಚ್ಚಿನಚೇನು
- 6 ಕುಯೆವರುತಪಿನಾ

31

ನೆಲಪಂಚಿ ಹೋಬಳಿ ಬಾಳೆನಪಲ್ಲಿ ಗ್ರಾಮದಲ್ಲಿ ಊರು ಮುಂದಿನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ತಲುಗಕ್ಷರ.



- 4 ಪುರಕೇಸರಿಪನ್ನರಾನ ಒಡೆಯಾರ್ ಶ್ರೀ ರಾಜೇಂದ್ರ ದೇವರ್‌ಗೆ ಯಾಣ್ಣು (೨೮)
 5 ಅಪ್ಪದು=ಸಕವರ್ಷ ೯೭೮ ಅನೆಯ ವಿಜಯ ಸಂವ
 6 ತ್ವರಂ ಪ್ರವರ್ತಿಸೆ ಶ್ರೀಮತ್ ಸೇನಾಪತಿ ಒಕ್ಕೆತ್ತು ಗಣ್ಯಂಗಣ್ಣ
 7 ನಾರಾಯಣಂಚೋಳನ ಸಿಂಗಂಮಾಳ್ವ ಪ್ಪಯ್ಯನಪ್ಪ ರಾಜರಾಜ
 8 ಬ್ರಹ್ಮಾದಿರಾಜರ್ ಮಹಾರಾಜವಾಡಿ ಎಟುಸಾಸಿರವಂ ಪುಲಿನಾ
 9 ಡು ಎಟುವತ್ತುಂ ಮುಣಿಕಿನಾಡು ಮುನ್ನೂಟುಂ ಅಟುತ್ತಂಬ
 10 ಲ್ಲೂರಬೀಡಿನರ್ ಸುಖಸಂಘತ ವಿನೋದದರ್ ಅಟುತ್ತಿರೆ
 11 ಚೋಳನ ದೇವದರ್ ಪೂಲೆಕೇಸಿಯಮೇರೆ ಪೋಗಿಪುಲಮಟ್ಟಿ
 12 ಯರ್ ಕಾದಿ ಅರಸರ ಮುನ್ನೆ ಕೊರನೆಲ್ಲೆಯುಂ ನೆಲವಂಕೆಯ ನೊ
 13 ಡೆಯಮಯನ್ನ ಮರಸರ ಮಗಸೋವರಸರಪ್ಪ ಮೊನೆ ಮು
 14 ಟ್ವಿಗಣ್ಣಂ ಮುಟುವಕ್ಕರಾಮಕಾಯ್ಪರಭೀಮಂದುರಡೆ ರಾ
 15 ಮಂಮುಡಿವರ ಭೀಮಂರಾಜೇಂದ್ರ ಚೋಳಪಲ್ಲವಾದಿತ್ತುಂ ನೆಲವಂ
 16 ಕೆಯಕೆಟೆಯಂಕಟ್ಟಿ ಅರಸರಮುನ್ನೆ ಕಾದಿ . . . ಟುದು
 17 ಬೀರಸಗ್ಗಂಬಡದರ್ ಬನ್ನಾ ಚರಿಮಾಡಿದ ಕರ್ನಾಡು

32

ಅದೇ ಕಲ್ಲಿನ ಸಮೀಪದಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.
 ಹಳಗನ್ನಡಕ್ಕರ.

4' × 3' - 1"

- | | |
|---|---------------------------------|
| 1 ಸ್ವಸ್ತಿ ಪುಲಮಟ್ಟಿಯ ಕಾಳೆಗದಲು ನೆಲವಂಕೆಯ ನೊಡೆಯ | 5 ಯಕೇಗೆ ಮೂವತ್ತು ಕೊಬಗಗದ್ದೆ ಕೊಡಗೆ |
| 2 ಚೋವರಸರಮುನ್ನೆ ಚೋವವಂಕರಗನ ಮಗಂ | 6 ಯುಂನೆಲವಂಕೆಯ ಪೊಸಕೆಟೆಯ |
| 3 ಚೋಲಗಣ್ಣರ್ ಅಟ್ಟಿನ ಮುನ್ನೆ ಪಟುದು ಬೀರ | 7 ಕಳಗೆ ಮೂವತ್ತು ಕೊಬಗಗದ್ದೆ |
| 4 ನಗ್ಗಂಬಡದಂ ಇವಂಗೆ ಕೊರನೆಲ್ಲೆಯಕೆಟೆ | 8 ಕೊಡಗೆಗೊಟ್ಟರ್ |

33

ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ಸಾಕಮ್ಮನ ಕೊತ್ತಪಲ್ಲಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ವೀರಗಲ್ಲು.
 ಹಳಗನ್ನಡಕ್ಕರ.

ಪ್ರಮಾಣ 5'-0" × 4'-1"

- | | |
|----------------------------------|------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಯ್ದು ಮಹಾರಾಜರ್ಪಿತು | 6 ಈ ಕರ್ನಾಟ |
| 2 ವೀರಾಜ್ಯಂಗಿಯ ಚೋರಯ್ಯನೆಲವಂಕಿ ಆ | 7 ಟುವೊ |
| 3 ಭೃನ್ನರನಿಧಿ ಅಳುತ್ತಿರೆ ಚೋರ | 8 ಕ್ಕರಕೊಲ |
| 4 ಯ್ಯನವೆನಡಿ ಭಂಗುವ | 9 ರಾಗದು |
| 5 ಕಲ್ಲು | |

34

ಅದೇ ನೆಲವಂಕಿ ಹೋಬಳಿ ಕಶೆಟ್ಟಿಪಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗೆ ತೋಪಿನಬಳಿ ಹುಟ್ಟುಬಂಡೆಯಮೇರೆ.
 ತಲಗು ಅಕ್ಕರ.

- | | |
|--------------------------|-----------------------|
| 1 ವಿಷುನಂವತ್ಸರದ ಅಶ್ವಿ | 3 ಕೊತ್ತಡರುಪುಕುಯಿಟ್ಟಿನ |
| 2 ಜುಜಿ ಲುಕಶೆಟ್ಟಿಪಲ್ಲಿಯೂರ | 4 ಮಾನ್ಯ |

ಮೈಸೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು.

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ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ತೋಪಿನಬಳಿ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ . . . ರಾಜ
- 2 ಭಟಾರರು . . . ನೂನ್ನು
- 3 ಸನ್ಯಸನಡ್ಕಯ್ಯಮುಡಿ

- 4 ವಿದರಾಕಲ್ಲ ನಿಲಿಸಿದಂ ಜ್ಞಾ
- 5 ನ . . . ಪಂಡಿತಂ . . .

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ಸಂತೇ ಮಾರಹಳ್ಳಿಹೋಬಳಿ ಹೊಂಗನೂರಿಗೆ 1 ಮೈಲು ದೂರದಲ್ಲಿ ಗಂಗವಾಡಿಯ ಗ್ರಾಮ ನಿವೇಶನದಲ್ಲಿ

3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವೀರದೇವರಾಯ
- 2 ಪೂಡೆಯರು ರಾಜ್ಯಂಗೈವಲ
- 3 ವಿರೋಧಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿ
- 4 ಕಸುಗನೋಲು ನಂಜ
- 5 ರಸಪೂಡೆಯರು ಪೂರ

- 6 ನಂಜನಾಥದೇವರ ಶ್ರೀಕಾರ್ಯ
- 7 ಕೈ ಬಿಟ್ಟ ಮಗ್ಗತೆಣಿಗೆ ಸಾಮ್ಯ
- 8 ದೇಡಿಗೆ ಸಹ ಮಾನ್ಯವಾಗಿ ಬಿ
- 9 ಟ್ಟುಕೊಟ್ಟರು ಈ ಧರ್ಮವನ
- 10 ಇದವ

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ಅದೇ ಹೋಬಳಿ ಕುದೇರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ

4'—6"×2'—9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಕವರ್ಷ ೧೪೨ . . .
- 2 ರವುದ್ರಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬ ೧೦
- 3 ಮಂ ಶ್ರೀಮಂ ಮಹಾಮಂಡಲೇಶ್ವರಂ
- 4 ಶ್ರೀವೀರ ಚೆನ್ನನಂಜರಾಯಪೊ
- 5 ದೆಯರಿಗೆ ಸಲುವ ಮಹಾ ಪ್ರಧಾನ
- 6 ಸಿದ್ಧಯ್ಯರಾಪುತರ ನಿರೂಪದಿಂ
- 7 ಸೋಮರಸ ಮಂತ್ರೀಶ್ವರ ಕುದಿ
- 8 ಹೇರ ಪ್ರಭುಗಳು ಅಪ್ಪಾದತ ಪ್ರ

- 9 ಜಗಳನು ಮತದಿಂಬ
- 10 ಯರಣಪುರಪತಿಗೆ
- 11 ರಾಜುತ್ವ ಪುರನೆಂದಾ ಕಟ್ಟಿಸಿ
- 12 ಆ ಪುರದೊಳಗಾದ ಮಗ್ಗಮ
- 13 ನೆವಣ ಅನುಭವಿಸು . . .
- 14 ರಗುತ್ತಿಗೆ ಭೂಮಿ ಷಿಂಂಕ್ಕ
- 15 ಸಿದ್ಧಾಯ ಗ ೨೦||ವನು
- 16 ತೆಣುವೆಬಿಟ್ಟುಕೊಟ್ಟ . . .

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ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಹರದನಹಳ್ಳಿ ದೊಡ್ಡಕೆರೆಯ ತೂಬಿನ ಬಲಭಾಗದ ಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಸಾಧಾರಣ ಸಂವತ್ಸರ
- 2 ದ ಕಾರ್ತಿಕ ಶುಭ ೫ ಲು
- 3 ಹರದನ ಹಳ್ಳಿಯ
- 4 ಸೇನದೋವ ಲಂಗ

- 5 ಪ್ಪಯ್ಯನವರ ಮಕ್ಕ
- 6 ಈ ರಾಮಪ್ಪನವರು
- 7 ಕುಟುಂಬ ಶ್ರೀ

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ಹರದನಹಳ್ಳಿಯ ಸಮೀಪ ಅಣಿಕ್ಕುಮಠ ಶಾಸನದಲ್ಲಿ



ಹರಹರಗೆ

9

10 ಸುಂಕ.....ಸರ್ವದಾಯ

11ದಮನಾಯಕನು ತನ.....

12ಮನಃಪೂರ್ವ.....

13 ಗೋಪಬ್ರಾಹ್ಮಣರ ಕೊಂದಪಾಪಕ ಹೋತ.....

14 ಶನನ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇಹೋಬಳಿ ಗುಡ್ಡದ ಚನ್ನಾ ಪುರಕ್ಕೆ ಸೇರಿದ ಸರ್ಕಾರಿ ಬಂಜರು ಜಮೀನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ

1 ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರ

2 ದ ಚಯತ್ರ ಸುಧ ೧ ಲೂ

3 ರಾಮನಾಯಕರ ಮ

4 ಗಯಜನಾಯಕಕ

5 ಚಿತ್ತ ಮಂಟಪ ನಮ

6 ಶ್ರೀವಾಯ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಪುರ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಹಾಳುಕೋಟೆಯ ನಮಾಪದಲ್ಲಿ 1ನೆಯ ಕಲ್ಲಿನಮೇಲೆ

3'-6"×2'-9"

1 ಜಯಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧೧ ರಲು ತೊಂ

2 ಡನೂರ ದೇವರ ಮಾದಿಗವುಡನ ಮಗ ದೇವಂಜ

3 ಮಾದರಸ ಮಕ್ಕಳು ಸಿದ್ಧಗುಡ

4 ನಿಲಿಸಿದ ಕಲ್ಲು

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ಅದೇ ಪಾಳು ಕೋಟೆಯ ಬಳಿ 2ನೆಯ ಕಲ್ಲಿನ ಮೇಲೆ

4'-6" - 3'-6"

1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೪೬೨

2 ವರ್ತಮಾನವಾದ ವಿವಾರಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೫ ಲು ಶ್ರೀಮ

3 ನರಸಯ್ಯನವರ ನಿರೂಪದಿಂದ ವರದಅರಸರು ಕ

4 ಗುತ್ತಿಗೆಯು ಯಕಲ್ಲ ಪಡೆಯಾಗಿ ಕೊಟ್ಟ

5 ನೂರ ಗ್ರಾಮವ.....

(3 ಪದ್ಧತಿಗಳು ಸವೆದಿವೆ)

6 ತುಡಿಕೆ

7 ಮನೆಕಳತೋಟಬಿಟ್ಟರು

8 ಧೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಆಗುವಾಡಿ

9

10 ಅಕ್ಷರದಲು ಹನ್ನೆರಡು ವರಷ ಮಾಗಿ

11 ಕೆಜಿಗೆ..... ಅನ್ಯಾಯ ಅದಕು ಇಲ್ಲ ಅಚಂದ್ರಾರ್ಕ

12 ಸ್ಥಾನ ಮಾನ್ಯ ಆಳುಬಿದ

13 ಕೊಂದಪಾಪಕ ಹೋಪರು

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ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಸತ್ಯಮಂಗಲದ ರಸ್ತೆಯಲ್ಲಿ 19ನೆಯ ಮೈಲಕಲ್ಲಿಗೆ 1 ಪರ್ಲಾಂಗು ದೂರದಲ್ಲಿರುವ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಸಖವರ್ಷವೊಂಥೈನೂಜನಾಲ್ಕನೆಯ ಚಿತ್ರ

2 ಶ್ರಾವಣ ಮಾಸದ ಶುದ್ಧ ದಸಮಿಸೋಮವಾರದಮ್ನಮ. ಏವಾರ ಸಾಯರ ಒ

3 ಬ್ರಾಹ್ಮಣರುಂ ಮಲ್ಲಯ್ಯನುಂ ಮಾಡಿಸಿದ ದೇಗುಲಕ್ಕೆ ಕೊಟ್ಟ ಮಣ್ಣೊರಗಾಲಪ್ಪದಿಕ್ಕ

4 ಣ್ಣುಗಂ ಇದನಾವನಲಿದನಲಿವವಂಕೆಡೆಯು ವಾರವೆಯುಂ ವಾ

5 ರಣಾಸಿಯುಂ ಕವಿಲೆಯುವನಲಿದ ಬ್ರಹ್ಮತಿಕಾಣಂ ಸ್ವದತ್ತಾಂಪರ

6 ದತ್ತಾಂ ಪಾಯೊಹರೇತವಸುಂಧರಾಂ ಪಶ್ಚಿವರ್ಷ ಸಹಸ್ರಾಣ

7 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ

ಮೈಸೂರು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

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ಮೈಸೂರು ಹೋಬಳಿ ಕುರುದಾರಹಳ್ಳಿಯಬಳಿ ಜಮಾದಾರ್ ಮನೆಯ ಸಮೀಪದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

- 1 ಸರೋಜ ಸಂನಿಧಿ ಮೂಖಶೇಷಂ ಹಸನ್ವರ್ತುಃ
- 2 ದಾನ ಮಹೋಗ್ರ ಬಡ್ಗ ವಿಹಿತತ್ವೈ ಚಕ್ರ ರಕ್ಷಾಕ್ರಮಃ ಬಿಭ್ರಾಜತ್ವಬರೋ
- 3 ರು... ದೋರ್ಬಲಮಹಾಸಾಂಮ್ರಾಜ್ಯ ಸರ್ವೋನ್ನತಶಿಲಮಾ
- 4 ನೀತ್ಯರ ಸಂಭವೋಗುಣವತಾಂಸೀ ಮಾನ್ಯಸಿಂಹೋನ್ಮುಹಃ | ಕರಾರೀನಾ
- 5 ಉಪಾಂಕಸ್ಯ ಧರೇಡ್ಯಸ್ಯ ಧರಾಪತೇಃ | ನಿತ್ಯದಾನರತಾಂಯಾತಿ ಮಹಾರಾ
- 6 ಜ ಸಂಪದಾ | ದಿಕ್ವಾಮಿನೀಕುಚತಟೀಪುನಸಾರಕೀರ್ತಿಃ ಬುಕ್ಕಾಂಬಿಕಾಜ
- 7 ರರದುಗ್ಧಪಯೋಧಿ ಚಂದ್ರಃ | ಲೀಲಾಮಲೇಕೃತ ವಿರೋಧಿನ್ಯಪಾಲ ಲಕ್ಷ್ಮೀಃ ಚೋ
- 8 ಕಾವನೀಪ ವಿಜಯಾಯಾ ಪುರಸ್ತಾತ್ ಚುಳಿಕೀ ಕೃತ್ಯಚೋರೇಂದ್ರಂ
- 9 ಸ್ನೇಹಸಮ್ಮುಖಂ ರವೀಪತತ್ ವಿಶ್ವಂನ ವಿಶ್ವಚಕ್ರೇಣ ಕುರ
- 10 ವನ್ಮಣಾಂ ಮುದಾನಯನ್ ಶಾಸ್ತ್ರಸಂ ಶೋಧಸಂಪ್ರಾಪ್ತತುರಾ ಪುರುಷಕಾರಣಾತ್ ಶಾಕೇರತನಕ್ಸಬ್ಧಿ
- 11 ಚಂದ್ರ ಸಮೇಹಿಂಗಲ ವತ್ಸರೇ | ಚಾರು ಶ್ರಾವಣ ಪೂರ್ಣೆಂದಾ ವಸ್ತುಕ್ಷೇ ಸ್ಥಿರವಾಸರೇ ಆ ಪಸ್ತಂಧಾಯ
- 12 ಮಾರ್ಯಸೂನವೇ | ಅಂಬಿಕಾರಾಧನಪರ ಕಾಮಿಯಾ ಚರ್ಯಶರ್ಮಣೇ | ಅಯಿ
- 13 ಗ್ರಾಮಂ ಮೈಸೂರು ಸ್ಥಲ ಮಂಡನಂ ಮಾದಣಾಯಕ ಹಳ್ಳಿಕಾಕಾವೇರೀ ಕಪಿರಾಂತರೇ ಸೀಮಾ
- 14 ..ಫಲಶಾಲಿ ಶಿರಾತಟಾಕ ಪಶ್ಚಿಮ ದಿಶಿ ರಾಕುಂತಡ ಸೇವಿಸಮುದ್ರಧೂಃ ಕಬದರ ಪುರೀ ನೀರತಟಾ
- 15 ಕ ಲೇಖಾಲೋಕದಯಾ ವಾರಿಯಸ್ತಿದಯಾ ಭೂಸಾಂಬಯಾ ಧರ್ಮಪಾತಕ ಹಾರಿಚ ಸೇತೂರಂ ನರ
- 16 ಹಂಜರ ಗ್ರಾಮ ಧೂಃ ಶತ್ರುಣಾ ಪಿಕ್ಯರೋ ಧರ್ಮಃ ಪಾಲನೀಯಃ ಪ್ರಯತ್ನತಃ ಶತ್ರುರೇವ
- 17 ನರಶತ್ರು ಧರ್ಮಶತ್ರುರ್ನರಕಸ್ಯ ಚಿತ್ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ಪಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ಪಿವ
- 18 ಪರಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಪ್ರಿಮಿಃ || ಸ್ವದತ್ತಾತ್ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾ
- 19 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಭ್ಯಯೋನು ಪಾ
- 20 ಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ

ದಣಾಯಕರ ಮೊಪ್ಪ

ನಂಜನಗೊಡು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

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ಹೆಡತಲೆ ಹೋಬಳಿ ಗಟ್ಟಿವಾಡಿ ಗ್ರಾಮದ ಗುರುಕಾರರ ಮನೆಯಿಂದ ಬಂದ

ತಾಂಪ್ರಶಾಸನದ ನಕಲು.

- 1 ಶುಭಮಸ್ತು ಹರೇರ್ಲೀರಾ ವರಾಪಸ್ಯದಂಪ್ಪಾದಂಡ ಸ್ವಪಾತು
- 2 ವಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ ಧತ್ತ ಶ್ರಿಯಂದಧಾ ನಮಸ್ತುಂ
- 3 ಗಶಿರಶ್ಚಂಭಿಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ಕೈಲೋಕ್ಯ ನಗರಾರಂಭ
- 4 ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾ
- 5 ಲಿವಾಹನ ಶಕ ವರ್ಷಂಗಳು ೧೬೮೩ ಸಂದ ವರ್ತಮಾನವಾದ
- 6 ವಿಷು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೧೦ ೮೩ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾ
- 7 ಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢ ಪ್ರತಾಪಾಪ್ರತಿಮಾ ವೀರನರಪತಿ ಮಹೀ
- 8 ಶೂರ ಶ್ರೀಕೃಷ್ಣರಾಜವೊಡೆಯರೈಯ್ಯನವರು ವೆಂಕ
- 9 ಟರಾಮೈಯ್ಯಗೆ ಬರಸಿಕೊಟ್ಟ ಕ್ರಯಭೂದಾನ ತಾಂಪ್ರ
- 10 ಶಾಸನದ ಕ್ರಮವೆಂತಂದರೆ ಮಹೀಶೂರ ನಗರದ
- 11 ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಜಾವಡಿ ವಳಿತದ ಸತ್ಯಾ
- 12 ಗಾಲ ಸ್ಥಳದ ಚಿಲುಕವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ವಿಚಾರದ ಜಾ
- 13 ವಡಿ ಶ್ಯಾನಧಾಗ ಸ್ಥಲದ ಶ್ಯಾನಧಾಗ ಸಹ ಬರೆದು ಕೊಂ
- 14 ಡುಬಂದ ಲಿಖ ಪ್ರಕಾರ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರಕ್ಕೆ ಹುಟ್ಟಿ
- 15 ಸಕಲ ಸುವರ್ಣಾದಾಯ ದವಳಾದಾಯ ಸಹ ಶಂ
- 16 ಕುಳಿ ೧೬ ವಿಂಗಡಮಾಣಕ್ಕೆ ಮೂಗೊಲಿಗೆ ಸಮ
- 17 ಭೂಮಿಗಳು ೩ ರ ೩೬ ಭೂಮಿಗಳು ೧ ರ ೧ ರ ೦ ೪೫
- 18 ದುಬುಡುಗೊಲಿ ಕುಳಿಯುಂಗ್ರಾಮ ೦ ೩
- 19 ಹುಟ್ಟುವಳಿ ಕಂಠಿ ೧೬೬ ರ ೧೬ ಸೂರಯ್ಯ ಶಾಸ್ತ್ರಿಯ

- 20 ವರಹಾಪುಕೊಳ್ಳಾಗಾಲದ ನೆಟ್ಟರ ಮುಖಾಂತ್ರ
- 21 ಬೊಕ್ಕನಕ್ಕೆ ಸಾಕಲ್ವವಾಗಿ ಸಂತಾದ ಕಾರಣ
- 22 ಈ ಗ್ರಾಮದ ಯಲ್ಲಿ ಚತುಸ್ವೀಮೆಯೊಳಗುಳ್ಳ ನಿಧಾ
- 23 ಧೃಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯಂಗಳು ನಿನಗೆ ಸಲುವುದು
- 24 ಯಲ್ಲಿಂದ ಮುಂದೆ ನೀನುಮಾಡುವ ಅಧಿಕೃತದಾನವರಿ
- 25 (ವ)ರ್ತನಗಳೆಂಬ ವ್ಯವಹಾರಚತುಷ್ವಯಂಗಳಗೊನಲು
- 26 ವುದಾದ್ದರಿಂದ ಭುತ್ ಪೌತ್ ಪಾರಂಪರ್ಯವಾಗಿ ನಿರುಪಾ
- 27 ಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಶಾಶ್ವತವಾಗಿ ಅನುಭವಿಸಿಕೊಂ
- 28 ಡು ಬರುವುದು ಏಕೈವ ಧನೀ ರೋಕೇ ಸರ್ವೇಷಾ
- 29 ಮೇವ ಭೂಭುಜಾಂನಭೋಜ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದ
- 30 ತ್ರಾವಸುಂಧರಾ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇ
- 31 ತವಸುಂಧರಾಂ ಪತ್ನಿ ದರ್ಶನಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- 32 ಜಾಯತೇಕ್ರಮಿಃ

ಶ್ರೀ ಕೃಷ್ಣರಾಜ

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ನಂಜನಗೊಡು ಕನದಾ ಹೋಬಳಿ ಕಳಲೆ ಗ್ರಾಮದ ರಾಮರಾಯರಬಳಿ ದೊರೆತ 1ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಬರಸಂವತ್ಸರದ ವೈಶಾಖ ಶು ೧೧ ಲು ಶ್ರೀಮತು ಮಹಿಶೂ
- 2 ರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಲುವ್ಯಯಗೆ ಬರೆಸಿ
- 3 ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಕಳಲೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿ
- 4 ಯವರ ರಥೋತ್ಸವಕ್ಕೆ ನಿನ್ನ ಹೋಬಳಿ ಗಡಿಗಳಿಂದ ಚಪ್ಪ
- 5 ರ ಮೇಲುಕಟ್ಟು ಅಡಿಗಟ್ಟು ಕುಂದಾರ ಸ್ವರೂಪು ಯಲೆ ಕಾ
- 6 ಯ ಮೇಲೋಗರ ಹುಲು ಗಂಧ ಮೊದರಾದ ಹಣಮುಟ್ಟದ
- 7 ಸೋಪಸ್ತರವನ್ನು ತರಿಸಿಕೊಟ್ಟು ರಥೋತ್ಸವವನ್ನು
- 8 ಸಂಭ್ರಮವಾಗಿ ಆಗಮಾಡಿಸುವುದು

9 ಕಂಠೀರವ ನರಸರಾಜಪೊಡೆಯರು

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ಅದೇ ಕಳಲೆ ಗ್ರಾಮದ ರಾಮರಾಯರ ಬಳಿ ದೊರೆತ 2ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶು ೬ ಲು ಶ್ರೀಮತು
- 2 ಮಹಿಶೂರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಲು
- 3 ವೈಯ್ಯಗೆ ಬರೆಸಿ ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಕಳಲೆ ಲಕ್ಷ್ಮೀ
- 4 ಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾರಾಧನೆಗೆ
- 5 ಪುಟ್ಟನೂರು ವರಹದ ಗ್ರಾಮದ ಕೊಡಿಸಿ ಶಿಲಾಪ್ರತಿಷ್ಠೆಯನ್ನು
- 6 ಮಾಡಿಸಿಕೊಡಿಸುವ ರೀತಿಗೆ ಅಪ್ಪಣೆ ಮಾಡಿಸಿಯಿಥೇವ ಆ
- 7 ಪ್ರಕಾರಕ್ಕೆ ಕಳಲೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನ
- 8 ಕ್ಕೆ ನಿನ್ನ ಹೋಬಳಿ ಸೀಮೆಯ ಪುಟ್ಟನೂರು ವರಹದ ಗ್ರಾಮ
- 9 ವನ್ನು ಕೊಡಿಸಿ ಶಿಲಾ ಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಕೊಡಿಸುವುದು.

10 ಶ್ರೀ ಕಂಠೀರವ ನರಸರಾಜಪೊಡೆಯರವರು

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ಅದೇ ಕಳಲೆ ಗ್ರಾಮದ ರಾಮರಾಯರಲ್ಲಿ ದೊರೆತ 3ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಸರ್ವಧಾರ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೨೫ ಲು ಶ್ರೀಮತು ಜವಳಿ ರಾಧಾ
- 2 ದಾಯದ ಚಾವಡಿ ಮಣಿಪಗಾರ ಹರಿದಾಸಯ್ಯಗೆ ನೀನು ಉ
- 3 ಪ್ಪನಹಳ್ಳಿಯ ಗ್ರಾಮ ೧ ಯಾ ಉಪಗ್ರಾಮ ಸೊರೆಕಾಯಿ ಪುರ
- 4 ದ ಗ್ರಾಮ ೧ ಸಹಾ ಯದಕ್ಕೆ ಸಲುವ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ
- 5 ತುಡಿಕೆ ಸುಂಕಪೊಂಮು ಮುಂತಾಗಿ ಅಸಕಲ ಸ್ವಾಮ್ಯವು ಕಳ
- 6 ರ ಲಕ್ಷ್ಮೀಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾ
- 7 ರಾಧನೆಗೆ ನಡೆದು ಬರುವಕಾಗೆ ಧಾರೆಯೆರೆದು ಶಿಲಾಪ್ರತಿಷ್ಠೆಯನ್ನು
- 8 ಮಾಡಿಸಿ ತಾಂಮು ಶಾಸನವನ್ನು ಬರೆಸಿಕೊಟ್ಟು ಇಥೇವ
- 9 ಯಾಗಿ ಯಾ ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ರಾಧಾದಾಯ
- 10 ಜೊಗೆಕಾಣಿಕೆ ಹಣ ಮುಂತಾಗಿ ಪಟ್ಟಪ್ರಕಾರಕ್ಕೆ ಸಲತಕ್ಕ ಪೊಂ

- 12 ಬರುವ ರೀತಿಗೆ ಕಟ್ಟಳೆಯನ್ನು ಮಾಡಿಸಿ ಇಥೇವೆಯಾದಕಾ
 13 ರಣ ಅಪ್ರಕಾರಕ್ಕೆ ಕಳೆದ ಲಕ್ಷ್ಮೀಕಾಂತರಾಮಿಯವರ ಪಡಿ
 14 ತರ ದೀಪಾರಾಧನೆಗೆ ಸಲುವ ಉತ್ತಿನಹಳ್ಳಿ ಗ್ರಾಮ ೧ ಯಾ
 15 ಉಪಗ್ರಾಮ ಸೊರೆಕಾಯಿ ಪುರದ ಗ್ರಾಮ ಪೊಂದು ಸಹ ಈ
 16 ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ರಾಧಾದಾಯಿ ಹೊಗೆಕಾಣಿಕೆ
 17 ಹಣಸಹ ಪಟ್ಟಪ್ರಕಾರಕ್ಕೆ ಪೊಮ್ಮಿನ ಹಣವನ್ನು ಕಳೆದ ನ
 18 ವರಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವುದೆಂದು ಬರೆಸಿವೆ
 19 ಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ
 20 ಪಟ್ಟಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ || ಶ್ರೀ

21 ಕಂಠೀರವ ನರಸರಾಜ ವೊಡೆಯರವರು

ಯಳಂದೂರು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

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ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಬೆಯಲ್ಲಿ ಪ್ಲೀಡರ್ ಶ್ರೀನಿವಾಸಯ್ಯಂಗಾರ್ವರ ಮನೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ
 ಪೊಲೀಗಿರಿಯಲ್ಲಿ ಬರೆದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ

(ನಾಗರಾಕ್ಷರ)

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರ ಚಾಮರ ಚಾರವೇ
 2 ತೈರೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯು ಶಂಭವೇ ಕಲ್ಯಾಣಾ ಯಾಸ್ತುತದ್ವಾಮ
 3 ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ | ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂ ಹರಿಣಾಪಿಚ ಪೂಜ್ಯತೇ || ಅಸ್ತಿ
 4 ಕ್ಷೀರಮಯಾದ್ವೇಷೈರ್ಮೂರ್ಯವಾನಾನ್ಮಹಾಂಬುಧೇಃ | ನವನೀತಮಿವೋದ್ಭೂತ
 5 ಮಪನೀತ ತಮೋಮಹಃ | ತಸ್ಯಾಸೀತ ನಯಸ್ತಪೋಭಿರತುಲೈರನ್ನಥನಾಮಾಬುಧಃ
 6 ಪುಣ್ಯೈರಸ್ಯ ಪುರೂರವಾಭುಜಬಲೈರಾಯುದ್ಧಿಷ್ಠಾಂನಿಷ್ಠತಃ | ತಸ್ಯಾಯುರ್ನಹುಷೋಸ್ತುತ
 7 ಸ್ಯ ಪರುಷೋಯುದ್ಧೇಯಯಾತೀಕ್ಷಿತಶ್ಚಾಶ್ವಾತಸ್ತಸ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಧಃ
 8 ಶ್ರೀದೇವಯಾನೀಪತೇಃ | ತದ್ವಂಶೇದೇವಕೀಜಾನಿದಿದೀಪೇ ತಿಮ್ಮ ಭೂಪತಿಃ | ಯಶಸ್ವೀ
 9 ತುಳುವೇಂದ್ರೇಷು ಯದೋಕ್ತಪ್ಪ ಇವಾನ್ವಯೇ | ತಸ್ಯಾಭೂದ್ಭೂತಮಾಜಾನಿರೀತ್ಯ
 10 ರಕ್ಷಿತಪಾಲಕಃ | ಅತ್ತಾಸಮಗುಣಧ್ವಂಶಂಮಾಳಿರತ್ನಂಮಹೀಭುಜಾಂ ಸರಸಾದುದಭೂತ
 11 ಸ್ಮಾನ್ನರನಾವನಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಾ ಮೋದೇವಕೀನಂದನಾದಿವಸೋಯಂನರಸ
 12 ಭೂಪಾಲಶ್ಚೇರ ಚೋಳಾದಿ ಭೂಧೃತಃ | ಚಿತ್ತಾಧಾನಾಂಬುನಾಥರ್ಮಸಮುದ್ರಂ . . . ತನೋರತಿ
 13 ಪ್ವಾಜೀ ನಾಗರಾದೇವ್ಯೋಕಾಸರಾಶ್ರೀ ಸುಮಿತ್ರಯೋಃ ದೇವ್ಯೋರಿವ ನೃಸಿಂಹೇಂದ್ರಾತ್ಸತ್ಯಾತ್ಪದ್ಧುರಥಾ
 14 ದಿವ ವೀರಾ ವಿನಯನಾ ರಾಮಲಕ್ಷ್ಮಣಾವಿವನಂದನಾ | ಜಾತಾವೀರ ನೃಸಿಂಹೇಂದ್ರ ಕೃಷ್ಣರಾಯಮ
 15 ಹೀಪತೀ ವೀರಃ ಶ್ರೀ ನಾರಸಿಂಹಸ್ವ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ತಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾ ನಿರತ್ಯ
 16 ನೈಗನಳ ನಹುಷಾಮಪ್ಯವನ್ಯಾ ಮಥಾನ್ಯಾ | ಆಸೇತೋರಾಸುಮೇರೋರವಸುರನುತಃ ಸ್ವೈರ
 17 ಮಾಚೋದಯಾದ್ರೇರಾಪಾಶ್ಚಾತ್ಯಚಿರಾಂತಾದಯಿಲ ಹೃದಯಮಾಬರ್ಜ್ಯರಾಜ್ಯಂತಶಾಸ
 18 ಪಾಜ್ಯಂ ಪ್ರಶಾಸ್ಯ ನಿರ್ವಿಷ್ಣುಂ ರಾಜ್ಯಂದ್ಯಾವಿವ ಶಾಸಿತುಂ | ತಸ್ಮಿನ್ ಗುಣೇನ ವಿಶ್ವಾತೇಕ್ಷಿತೇ
 19 ರಿಂದ್ರೇದಿವಂಗತೇ ತತೋಪ್ಯವಾಯು ವೀರಶ್ರೀ ಕೃಷ್ಣರಾಯ ಮಹೀಪತಿಃ ಬರ್ಹಿಮಣೀಕೇಯೂರ
 20 ನಿರ್ವಿಶೇಷಂ ಮಹೀಭುಜಾಂ | ಕಾಂಚೀ ಶ್ರೀಶೈಲ ಶೋಣಾಚಲ ಕನಕಸುಧಾ ಪಂಕಜಾದ್ರಿಪ
 21 ಮುಖ್ಯಪ್ಪಾವತ್ತಾರ್ಕವತ್ತಾರ್ಕಸರ್ವೇಷ್ವತನುತ ವಿಧಿವದ್ವಯಸೇಶ್ರೇಯಸೇಯಃ ದೇವಸ್ಥಾನೇ
 22 ಪುರ್ತಿರ್ಥಪ್ಪವಿತನಕತುರಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನೈವೋ ಪದಾನ್ಯೈರಪಿಸಮಮ
 23 ಖಲೈರಾಗಮೋಕ್ತಾನಿತಾನಿ | ರೋಷಕ್ರತಪ್ರತಿಪಾರ್ಥಿವವಂಶಃ ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಂಡಃ |
 24 ಭಾಷಗೆ ತಪ್ಪುವ ರಾಯರಗಂಡ ಸೋಪಕೃದರ್ಥಿಪುಯೋರಣಹಂಡಃ | ರಾಜಾಧಿರಾಜಸೈಬಸ್ಯೀ
 25 ಯೋರಾಜಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡಾಬ್ಯಃ ಪರರಾಯಭಯಂಕರಃ ಹಿಂದೂರಾಯಸುರ
 26 ತಾನುಮಪ್ಯಶಾರ್ವಟವುದ್ರಮಃ | ವೀರಪ್ರತಾಪ ಏತ್ಯಾದಿ ಬಿರುದೈರುಚಿತೈರ್ಯುತಃ | ಸ್ತುತ್ಯಾದಾರ್ಯ
 27 ಸುಮೇಧನ ಸುಮನಗರೇ ರತ್ನಸಿಂಹಾಸನಶ್ಚಕ್ಷುಷಾರಾತ್ ಕೃಷ್ಣರಾಯಕ್ಷಿತಿವಹಿರಧೀಶ್ವ
 28 ಸುಮೇಧನ ಸುಮನಗರೇ ಅಪ್ಪಮಾರ್ಗೇ ರಾಜಾಪಕ್ಷಿಧರತುಕಾರಾಜ ತೇಮಾಣಿರಾಂತರಾಜಾ
 29 ಸುಮೇಧನ ಸುಮನಗರೇ ಅಪ್ಪಮಾರ್ಗೇ ರಾಜಾಪಕ್ಷಿಧರತುಕಾರಾಜ ತೇಮಾಣಿರಾಂತರಾಜಾ
 30 ಸುಮೇಧನ ಸುಮನಗರೇ ಅಪ್ಪಮಾರ್ಗೇ ರಾಜಾಪಕ್ಷಿಧರತುಕಾರಾಜ ತೇಮಾಣಿರಾಂತರಾಜಾ
 31 ಸುಮೇಧನ ಸುಮನಗರೇ ಅಪ್ಪಮಾರ್ಗೇ ರಾಜಾಪಕ್ಷಿಧರತುಕಾರಾಜ ತೇಮಾಣಿರಾಂತರಾಜಾ
 32 ಸುಮೇಧನ ಸುಮನಗರೇ ಅಪ್ಪಮಾರ್ಗೇ ರಾಜಾಪಕ್ಷಿಧರತುಕಾರಾಜ ತೇಮಾಣಿರಾಂತರಾಜಾ
 33 ಸುಮೇಧನ ಸುಮನಗರೇ ಅಪ್ಪಮಾರ್ಗೇ ರಾಜಾಪಕ್ಷಿಧರತುಕಾರಾಜ ತೇಮಾಣಿರಾಂತರಾಜಾ
 34 ಸುಮೇಧನ ಸುಮನಗರೇ ಅಪ್ಪಮಾರ್ಗೇ ರಾಜಾಪಕ್ಷಿಧರತುಕಾರಾಜ ತೇಮಾಣಿರಾಂತರಾಜಾ
 35 ಸುಮೇಧನ ಸುಮನಗರೇ ಅಪ್ಪಮಾರ್ಗೇ ರಾಜಾಪಕ್ಷಿಧರತುಕಾರಾಜ ತೇಮಾಣಿರಾಂತರಾಜಾ

- 13 ಪಾಕ ಪ್ರಮಾಣೀಷು ಪರಾಂಪ್ರಾಧಿಮುಪೇಯುಷೇ ಕಂಡಿನ್ಯಗೋತ್ರಜಾತಾಯ ಚಾಪಸ್ತಂಬಾಯ ಯಾ
 14 ಜುಷೇ | ಶಾಖನೇ ಸುಚರಿತ್ರಾಯ ಸಮಸ್ತ ಗುಣಶಾಲಿನೇ | ಶ್ರೀಮದ್ವೇಂಕಟನಾಥನ್ಯ ಕೈಂಕರಾಸಕ್ತಜೀತ
 15 ಸೇ ವೆಂಕಟಾಚಾರ್ಯಪುತ್ರಾಯ ರಾಮಾನುಜ ಮಹಾತ್ಮನೇ | ಹೊಮ್ಮಳಾಚ್ಚಿ ಮಹಾರಾಜ್ಯ ಪ್ರಸಿದ್ಧಂ
 16 ಜಗತ್ತೀತಥೇ | ಮಹದೇವಪುರಾತ್ಯಾಚೀಂದಿಕಮಾಶ್ರಿತಸಂಸ್ಥಿತಂ ಪಂದಿಕು
 17 ಪ್ಪಾಧಿನಾನಾಯಾಃಪಲ್ಯಾದಕ್ಷಿಣತಸ್ಥಿತಂ ಕಾರೇಪುರಾಹ್ವಯಾದ್ಗ್ಲಮಾತ್ಪತ್ನಿಮಾಯಾಂದಿಶಿ
 18 ಸ್ಥಿತಂ | ಗ್ರಾಮಾತ್ ದೇವನಹಳ್ಳಿತ್ಯುತ್ತರಸ್ಯಾಂದಿಶಿಸ್ಥಿತಂ ನಾಮ್ನಾಕುಂದಲವಾಡೀಶಿಪ್ರಥಿತಂ
 19 ಗ್ರಾಮಮುತ್ರಮಂ ಕೃಷ್ಣದೇವಮಹಾರಾಯೋ ಮಾನಸೀಯೋಮನಸ್ವಿನಾಂಸಹಿರಣ್ಯಪಯೋಧಾರಾ
 20 ಪೂರ್ವಕಂದತ್ತವಾನ್ಮದಾ | ವೀರಪೂಡೆಯರ ಕಲ್ಲವತ್ತಿಂತುರವನಪುರದ ಪೋಣಿಯಿಂದ ಮೂಡಲು
 21 ಸೋಮನಾಥದೇವರ ಹೊಲದಿಂದ ಕೆಂಕಲು ಮಾಚಯನ ಪುರಕ್ಕೆ ಪಡುವಲು ಪರ್ವತಯನ ತೋಟದಿಂದ ಬಡಗಲು
 22 ಗ್ರಾಮವನು
 23 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ರೀಯಾನುಪಾಲನಂ | ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
 24 ಪಾಲನಾದಚ್ಚುತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ
 25 ತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಂದಂಪೇತ್ ಶ್ರೀ ಶ್ರೀ

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

50

ಅದೇ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಗಾಡ ಹಳ್ಳಿಗೆ ಪೂರ್ವ ಬೆಟ್ಟದ ಬುಡದಲ್ಲ ಹಳ್ಳದ
 ಬಳಿಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

ಪ್ರಮಾಣ 1'-2"×2'-2"

- | | |
|------------------------------|----------------------------|
| 1 ಶ್ರೀ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರ ಶ್ರಾ | 4 ದೇವರಿಗೆ ಬಿಟ್ಟ ಭೂಮಿ ಸೂರ್ಯ |
| 2 ವಣ ಶು ೧೫ ಲು ಶ್ರೀ ಬಯಿಚ | 5 ಚಂದ್ರರು ಸಾಕ್ಷಿ ಶ್ರೀ |
| 3 ನಾಯಕರು ಶ್ರೀ ವೀರಭದ್ರ | |

51

ಅದೇ ಹೋಬಳಿ ಕೆನ್ನೂರಿಗೆ ಪಶ್ಚಿಮ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಕುಂಟೆ ಬಳಿ

- | | |
|-----------------------------|-----------------------------|
| 1 ಶ್ರೀಮತು ರಾಕ್ಷಸ ಸಂವತ್ಸರ ಪಾ | 4 |
| 2 ಲ್ಲನ ಶು ೫ ಶುಲು ಹಿರಿಯೊಡೆ | 5 ಧರ್ಮಾರ್ಥ ಕಟ್ಟಿಸಿ ಕೊಟ್ಟ ಮಂ |
| 3 ಯರಶಿಶ್ಯರುಚಿಕ್ಕವ್ವ ದೇವರಿಗೆ | 6 ಟಪ ಶ್ರೀಶ್ರೀ |

52

ಅದೇ ಹೋಬಳಿ ಕೆನ್ನೂರಿನಿಂದ ತಲಕಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬೇಲಿಯ ಪೊತ್ತಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2'-6"×1'-3"

- | | |
|----------------------|------------------|
| 1 ಸ್ವಶ್ರೀ ಜಯ ಸಂ | 4 ನ ಮಗ ದೇವಗೌಡ ದೇ |
| 2 ವತ್ಸರ ಶಾರ್ತಿಕ ಸು ೫ | 5 ವರೋಹಕ ಸಂದ |
| 3 ಲು ನಾಗಗೌಡ | |

53

ಅದೇ ಕೆನ್ನೂರು ಮಜರೆ ಹೊಸೂರಿಂದ ಕುಂಟೂರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳಿ ತುಂಡುಕಲ್ಲು

- | | |
|---|---|
| 1 ಸ್ವಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹ | 5 ಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡಿಸಿ ಅ ದೇವರ ನೈವೇದ್ಯ ಪೂಜೆ |
| 2 ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೫ ಸೋಮವಾರ | 6 ಶರ |
| 3 ದಲು ಶ್ರೀಮತು | 7 ಕೈ ತಮ್ಮ ಕ್ರಮವಾಗಿ ಬಂದಿರುವ ಅಲದ |
| 4 ಸೋಮಂಟ ಸೆಟ್ಟೆಯರು ತಮ್ಮ ಮಾತಾಹಿತೃಗಳಿಗೆ | 8 ಮರದ |
| 5 ವಾಸ್ತಿಯಾಗದೇಕೆಂದು ಮಂಟಪವ ಕಟ್ಟಿಸಿ ಶ್ರೀ ಹನು | 9 ಯಲ್ಲಿ ಅಯ್ಯಾಚು ಕೊಳಗಿ ಗದ್ದೆಯನೂ |
| ಮಂ | 10 ಕೊಟ್ಟರು |

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿದೆ)

ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಕೆನ್ನೂರು ಮಜರೆ ಹೊನ್ನೂರಿನಿಂದ ಪ್ರಭುದೇವರ ಬೆಟ್ಟಕ್ಕೆ
ಉತ್ತರ ಪಾಳು ಭಾವಿ ಒಳಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-3" x 1'-9"

- 1 ನಳ ಸಂವತ್ಸ ಮಾಗ ಸು ೧
- 2 ಲೂ ಮಾದಂಜನಾಯಕರಿಗೆ
- 3 ಧರ್ಮವಾಗದೇಕೆಂದು ನಂಜ
- 4 ಪ್ಪರನರು ಮಠದ ಧದ್ರಪ್ಪ ದೇ
- 5 ಪರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟ

- 6 ಹೊಲ ೦|| ಹತ್ತು ಕೊಳಗ ಯ
- 7 ದಕೆ ತಪಿದವರು ಗಂಗೆಯು ..
- 8 ಬ್ರಹ್ಮಣರ ಕೊಂದ ಪಾಕಕದ
- 9 ಲ ಹೋಹರು ಶಿವಪಾದವೇ
- 10 ಶರಣು ಶ್ರೀಶ್ರೀ

ಅದೇ ಹೋಬಳಿ ಮಲ್ಲಗನ ಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆ ತೊಬಿನ ಬಳಿ ಕಟ್ಟಿಗೆ
ಕಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಆಂಗೀರಸ ಸಂವತ್ಸರ ಭಾದ್ರ
- 2 ಪದ ಶು ೧ ಬುಧವಾರದಲು
- 3 ಸೋಮಶಿವಾಚಾರ್ಯರ ಶಿಷ್ಯ
- 4 ಚೆನ್ನರಾಜ ದೇವರು ಮಠವ
- ಕಟ್ಟಿಸಿ ಚರಂತಿಗಳದಾಸೋ

- ಹಕ್ಕಿ ಬಿಟ್ಟ ಗದ್ದೆ ಬಂ ೦|| ೧|| ಹತ್ತು
- 7 ತೂಬಿಗೆ ಮೂಡಲು ಬಡಗವಾಗಿ
- 8 ರುವ ಹಳ್ಳದ ಭೂಮಿಯನ್ನು ಬಿಟ್ಟು
- 9 ಕೊಟ್ಟರು

(ಕಟ್ಟಡದಲ್ಲೇನಿದೆ)

ಅದೇ ತಾಲ್ಲೂಕು ಅಗರದ ಹೋಬಳಿ ಮದ್ದೂರು ಗ್ರಾಮದ ದೇಶೇಶ್ವರ ದೇವಸ್ಥಾನದ ತಳಸಾದೀ ಕಲ್ಲಿನಲ್ಲಿ

ಸ್ವಸ್ತಿ ಶಕವರುಷ ೧೩೦೨ನೆಯ ರಸುದ್ರಿ ಸಂವತ್ಸರ
ದ ಮಾಹ ೬ ೧ ಸೋರೋಹಿಣೀ ನಕ್ಷತ್ರದ
ಲು ಶ್ರೀಮನ್ಮಹಾಮಂಡೇಶ್ವರ ಅರಿ
ರಾಯ ವಿಭಾಷಧಾಜಿಗೆ ತಪ್ಪುವರಾಯ
ರ ಗಂಡ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮ ಸಮುದ್ರಾ
ಧಿಪತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾ
ಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಪುತ್ರರಲು ಶ್ರೀಮ
ದಾಪೇಂದ್ರ ಪುರವಾದ ಮದ್ದೂರ ಶ್ರೀಮದ
ಸೇಷ ಮಹಾಜನಗಳು ಆಊರಮಾಯಿ
ಸೆಟ್ಟ ಕೇತವಲ್ಲಸೆಟ್ಟಯೊಳಗುಳ್ಳನಾಡ
ಸಮಸ್ತರು ಹಲಪು ಸಮಸ್ತಗ ಉಡುಪ್ಪಜೆಗಳೂ
ತಂಮ್ಮೊಳಗೆ ಪೂಡಂಬಟ್ಟು ಆಮದ್ದೂರ
ಶ್ರೀ ದೇಸಿನಾಥ ದೇವರಿಗೆ

ಪೂರ್ವದಲು ಬಿಟ್ಟು ಧರ್ಮಪುರಾ
ಣ ಅಭ್ಯಾಗತರ ನಿತ್ಯಾಹಾರ ವೇದ ಪಾರಾಯ
ಣ

2 ತಿರುಪ್ಪಾಯಿ ಶ್ರೀಕಾನ್ಯಕ್ಕೆ ಊರಮೂಡಣ ಮಾಯ
ಣ್ಣನ ಭೂಮಿಯೊಳಗೆ ಏಕೈಕಗಾಗಿ ಗದ್ದೆ ಹೊಲ
ತೋಟ ಸಹ ಆನರ್ವ ಪ್ರಜೆಗಳ ಅನುಮತದಿಂದ
ಆಮಾಯಿ ಸೆಟ್ಟವೊಳಗುಳ್ಳವರು ಧಾರಾಪೂರ್ವ
ಕವಾಗಿ ಕೊಟ್ಟರು ಮತ್ತಂ ಆ ಊರಹಸರದಸುಂ
ಕವಂ ಆಚಂದ್ರಾರ್ಕವಾಗಿ ನಡೆವಂತಾಗಿ ಶ್ರೀ ದೇ
ಸಿನಾಥ ದೇವರಿಗೆ ಸರ್ವಪ್ರಜೆಗಳುಪೊಡಂಬಟ್ಟು
ಬಿಟ್ಟ ಧರ್ಮ ಸ್ತದತ್ತಂ

ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿ ವರ್ಷ
ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕಿ,ಮಿಃ

ಅದೇ ಮದ್ದೂರಿಗೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಕಬ್ಬಿನ ತೋಟದ ಬದುವಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2'-6" x 1'-6"

- 1 ಸ್ವಧಾನು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦
- 2 ಶು ೧೦ ಲೂ ತಿರುಪುರಾಯರಿಗೆ ಧರ್ಮ
- 3 ವಾಗದೇವರು ಶ್ರೀಮದಾಪೇಂದ್ರ ಪುರದ
- 4 ಸಮಸ್ತನಾಥ ಗಾಡುಗಳು ಸೋಮೇಶ್ವರ

- 5 ದೇವರಿಗೆ ನೈವೇದ್ಯಕ್ಕೆಂದು ಧಾನವಾಗಿ ಬಿಟ್ಟು
- 6 ಕೊಟ್ಟ ಭೂಮಿ ಬಂ ೧ ಇದನ್ನು ಆರೊಬ್ಬರು
- 7 ಅಳುವವರು ಗೋವಕ್ಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋ
- 8 ಹರು ಶ್ರೀಶ್ರೀ

ಶಿವಮೊಗ್ಗ ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು

ಶಿವಮೊಗ್ಗ ತಾಲ್ಲೂಕು

58

ಶಿವಮೊಗ್ಗಿಯಲ್ಲಿ ನರಸಿಂಹಾಚಾರ್ಯರಲ್ಲಿ ನಿಕಟ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ

- ¹ ಹರೇಲೇರಾವರಾಹಸ್ವದಂಷ್ಟಾದಂಡಃ ಸಪಾತುಪಃ ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ
- ² ಧಾತೀ ಧತ್ರ ಶ್ರಿಯಂದಧಾ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕ ವರುಷ
- ³ ೧೫೬೬ನೆಯ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ನಿಜ ಧಾದ್ರಪದ ಬ ೫ ಲು ಶ್ರೀಮತು ಎಡವ ಮುರಾರಿ
- ⁴ ಕೋಟಿ ಕೋಳಾಹಳ ವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರು ಭಕ್ತ
- ⁵ ಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವನಾಯಕರ ಮಂಶೋದ್ಧವರಾದ ಸೋಮಶೇಖರ
- ⁶ ನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚಿಂತಂಪಾಜಿಯವರು ತುಂಗಾ ತೀರದಲ್ಲಿ ಶ್ರೀ ಹರಿಪರ
- ⁷ ಕ್ರಮಿತರು ಕಟ್ಟಿಸಿದ ಮಲ್ಲಕಾರ್ಜುನ ದೇವರ ದೇವಾಲಯದ ಧರ್ಮಕ್ಕೆ ಬರ
- ⁸ ನಿ ಕೊಟ್ಟ ಎತ್ತಿನ ಮಾನ್ಯದ ಶಾಸನಕ್ರಮವೆಂಕೆಂದರೆ ದೇವಾಲಯದ ಧರ್ಮಕ್ಕೆ ಆರೈತಿನ ಮಾ
- ⁹ ನ್ನ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟದ್ದೇವೆ ಅಡಕೆ ಮೆಣಸು ಬೊಬರಿ ಕವಾಡ ಮುಂ
- ¹⁰ ತಾದಗಡಿಸಿನ ಸರಕು ಹೊರತಾಗಿ ಅಕ್ಕಿ ಭತ್ತ ರಾಗಿ ತುಪ್ಪ ಕಾಯಿ ಬೆಲ್ಲ ಮುಂ
- ¹¹ ತಾಗಿ ದುರ್ಗದ ಹೋಬಳಿ ಪುಟ್ಟದ ಕೆಳಗಣ ಸುಂಕ ಠಾಣೆಗಳಲ್ಲೂ ಬರೆಸಿದೇ
- ¹² ವಾಲಯ ಧರ್ಮದ ನಡೆಸಿಕೊಂಡು ಬಹದುಯೆಂದು ಕೊಟ ಧರ್ಮಶಾಸನ
- ¹³ ದಾನ ಪಾಲನೆಯೋರ್ಮಧ್ಯದಾನಾಭ್ಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗ
- ¹⁴ ಮವಾಪ್ಪೋತಿ ಪಾಲನಾದ ಜ್ಯುತಂ ಪದಂ

ಶ್ರೀ ಸದಾಶಿವ

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ಹೊಳಲೂರು ಹೋಬಳಿ ಕೊಡ್ಲಿಯಲ್ಲಿ ತುಂಗಾ ನದಿಯ ಕಡೆಯ ಪಾವಟಿಗೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- | | |
|-------------------------------------|-------------------------------|
| ¹ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ ಪುಷ್ಯ | ⁴ ವೀರಪಗ ಉಡ ಮಾಡದ ದೇ |
| ² ಬ ೧ ಲು ಶ್ರೀಮತು ಭದ್ರಪ್ಪ | ⁵ ವಾಲಯದ ದೀಪಸ್ತಂಭಕೆ |
| ³ ಗಪುತರ ಮಗ ಚಿಕ್ಕಪ್ಪನ ಮಗ | ⁶ ಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ |

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ಅದೇ ಕೊಡ್ಲಿಯ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

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|---|---|
| ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸ್ತಿ ಸಕಿತ ಶ್ರೀಮ | ⁶ ಲಯ ಶ್ರೀಮತು ಕೂಟ ಗೌಡನಮಗ |
| ² ನೈಹಾಮಂಥಳೇಸ್ವರ ಅರಿಯುವಿ | ⁷ ಕಾಮಗಪುಡ ವೇರಕುಯಿಲಿಲ ಪರ |
| ³ ಧಾಡದಾಪಿಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡ | ⁸ ನಿಜದು ತಾನುಂ ಸುರದೋಕ ಗತನಾದಂ |
| ⁴ ಚತುಸ್ಸಮುದ್ರಾದಿ ಪತಿ ಶ್ರೀವೀರದೇವ | ⁹ ಆತನ ತಂಮ ನಿಲಿಸಿದ ನಿಷಧಿಯ ಕಲ್ಲು |
| ⁵ ರಾಯರ ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ಕೂಡ | ¹⁰ ಮಂಗಳಮಹಾ ಶ್ರೀ |

ಸಾಗರದ ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

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ಸಾಗರದ ಕನಕಿಯಲ್ಲಿ ಕರ್ರಾಣ ಹನುಮಂತಾಚಾರ್ಯರ ವಶದಲ್ಲಿಯೆ ತಾಮ್ರಶಾಸನ (1 ಹಲಗೆ)
(ಮುಂಧಾಗ)

- ¹ ನಮಸ್ತುಂಗೀರಶ್ಚಂಭಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ಸ್ವೀಕೃತ
- ² ಕೃಷ್ಣಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯು
- ³ ದಯಾ ಶಾಶ್ವತವಾಹಕ ವರುಷ ೧೬೦೬ನೆಯ ವರ್ಷಾಶ್ವಿ ಸಂವತ್ಸರದ

- 4 ನಿಜಶ್ವಾವಣ ಶುಭ ಇಲ್ಲೂ ಶ್ರೀಮದ್ವಿಡವ ಮುರಾರಿಕೋಟಿ ಕೋಳಾಹ
- 5 4 ವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಧತ್ತಿ ಪ
- 6 ರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾಯಕರ ವಂಶೋದ್ಭವ
- 7 ರಾದ ಸಂಕಲ್ಪನಾಯಕರ ಪ್ರಪೌತ್ರರು ಸಿದ್ಧಪ್ಪನಾಯಕರ ಪೌತ್ರರು
- 8 ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯ
- 9 ರಾದ ಚೆನ್ನಂವಾಜಿಯವರೂ ಹತ್ತಾಂತ್ರದ ಸೇನಬೋವೆಯಿರಂ
- 10 ಣನಮಗೆ ತಿಮ್ಮಯಿಗೆ ಬರಸಿಕೊಟ್ಟ ಧೂದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮ
- 11 ವೆಂತೆಂದರೆ ಅರನಾಡನಲ್ಲಂಡೆ ಸೀಮೆಯೆಲ್ಲದ ಕೋಣಿಗ್ರಾಮದಿಂ
- 12 ದ ನಿವಣಿ ಅಗ್ರಹಾರದ ನರಸಿಂಹಪುರದ ಲಿಂಗಾವಧಾನಿಗೆ ಕೊ
- 13 ಟ್ತದಬಗೆಯಲ್ಲೂ ಆತನಾಸ್ತೆ ಕೊಟ್ಟಾರಭ್ಯ ಅನುಭವಿಸದೆ ಅರ
- 14 ಮನೆ ಹವಾಲೆಮಾಗಿ ಸಿಸ್ತಿಗೆಕೂಡಿ ಬರುತ್ತಿದ್ದ ಬಗೆಗೆ ೧೫ಕೆ ವಿವರ
- 15 ಯೀ ಅಗ್ರಹಾರದ ಮಹಾಜನಗಳು ಬರಸಿದ ಪ್ರಮಾಣಿಸಿರುವಾನಿಬೀ
- 16 ಜಬ ಲಗೆ ರ ಗದ್ದಬೀಜಬ ಲ ಯಿದರವತ್ತಿನಲ್ಲೂ ಬೀಜಬಂ ||೦ ಅಂತ್ಯಬೀಜವರಿ
- 17 ಬ ೧೬||೦ ಕಗೆ ೧೫ ತ್ರಿಣುವ ಅಗ್ರಹಾರದಲ್ಲ ಸಿಸ್ತಿಗೆಕೂಡಿದ ಸರಸಮತ್ತೆ ಪು
- 18 ಟ್ತನಸಾಸೆಯಿಂದ ಸುತ್ತನ ಬಿಸಿಗ್ರಾಮದಿಂದ ೧೬||೦ ಉಭಯಂ ೧೨೪||೦ಕೆ
- 19 ವಿವರ ದುಂದುಭಿನಂವತ್ತರ ಮಾರ್ಗಶಿರ ಶು ೧೩ ಸ್ಥಿರವಾರ ಶನಿಪ್ರದೋಷ
- 20 ಪುಂಜಕಾಲದಲ್ಲುಬಿಟ್ಟದು ೧೨೪ ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರದ ಆಶ್ವೀಜ ಶು ೧೦ಲ್ಲು
- 21 ಬಿಟ್ಟದು ೧||೦ ಉಭಯಂಗ ೨೪||೦ ಇಷ್ಟತ್ವನಾಲ್ಕುವರೆ ವರಹನಸ್ವಾಸ್ತೆಯಂ
- 22 ನೂ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ನಿವ

(ಹಿಂಭಾಗ)

- 23 ಣಿ ಅಗ್ರಹಾರದವಳಗಣ ಮನೆನಿವೇಶನಸಹ ಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟಿ
- 24 ವಾಗಿ ಈ ಧೂಮಿಯ ಚತುರ್ಗಡಿಯವಳಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪಜಲಪಾಪಾಣ
- 25 ಅಕ್ಷೇಣಿ ಅಗಾಮಿ ನಿಧನಾಧ್ಯಂಗಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಂಮೃತನೂ
- 26 ಪೂರ್ವಮುರಿಯಾದೆಯಲ್ಲಿ ಆಗುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನಪಾರ
- 27 ಂಪರ್ಯವಾಗಿ ಅಚಂದ್ರಾರ್ಕಸ್ವಾಯಿಯಾಗಿ ದಾನಾಧಿಕೃತ
- 28 ಪರಿವರ್ತನೆಗೆ ಸಲಿಸಿಕೊಂಡು ನುಬದಿಂ ಅನುಭವಿಸಿ ಬಾ
- 29 ಹದೆಂದುಬರಸಿಕೊಟ್ಟ ಧೂದಾನಧರ್ಮಶಾಸನ ಆದಿತ್ಯಚಂದ್ರಾವ
- 30 ನಿರೋನಲಶ್ಚ ದ್ಯುಧೂ ಮಿರಾಪೋ ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚ ರಾ
- 31 ತ್ರಿಶ್ಚಉಭೇಚತಂಧೈರಧರ್ಮಸ್ಯ ಜಾನಾತಿನರಸ್ಯ ಉ(ವ್ಯ)ತ್ತಂ ಸ್ವದತ್ತಾದ್ವಿ
- 32 ಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ
- 33 ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತು ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತು ವ
- 34 ಸುಂಧರಾಂ ಪಪ್ಪಿರ್ವರುಷಕಪ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ತಿ
- 35 ಮೀ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭ್ರೇಯೋನುಪಾಲನಂ ದಾನಾ
- 36 ತ್ವರ್ಗಮವಾಪೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀಸದಾಶಿ
- 37 ವ.

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕೆಳದಿ ಗ್ರಾಮದ ನಾಡಿಗ ಶ್ಯಾಮರಾಯರ ಪತದಲ್ಲಿದ್ದ
ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

- 1 ವಿಷ್ಣುಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶು ೧೦ಲ್ಲು ಶ್ರೀಮತ್ಕೃಳ
- 2 ದಿ ವೀರಭದ್ರನಾಯಕರು ಮಾಲವೇಧೀವರ ನೀಲಯನಮ
- 3 ಲ್ಲಗೆಬಿಟ್ಟ ಉಂಬಳಿತಾಂಬ್ರಶಾಸನದ ಕ್ರಮವೆಂತೆಂ
- 4 ದರೆ ನೀನು ಅರಮನೆಗೆ ಸೇವಕನಾಗಿದ್ದಲ್ಲ ನಿನಗೆ ಉಂ
- 5 ಬಳಿಯಾಗಿ ಬಿಟ್ಟದು ಕೆಳದಿ ಶ್ರೀಮ ಮಾಲವಗ್ರಾಮದಲ್ಲ
- 6 ಮೇಲಣ ಬಿದಿರುಗಡ್ಡೆ ಕುಳಗೆ ೧ಕ್ಕೆ ೧ ೩ ಕೆಳಗಣ ಬಿದರ ಗ
- 7 ಡ್ಡೆ ಕುಳಗೆ ೧ಕ್ಕೆ ೧ ೩ ಈ ಉಭಯಂ ಕುಳಗೆ ೨ಕ್ಕೆ ೬ ಆರು
- 8 ಪಾಪಾ ದೂಮಿಯನ್ನು ಉಂಬಳಿಯಾಗಿ ಬಿಟ್ಟವಾಗಿ
- 9 ಈ ದೂಮಿಯ ಬಿಟ್ಟು ಮುಂಬಳು ಮಹಾಸ್ವಾಮಿ
- 10 ದೂಮಿಯ ಬಿಟ್ಟುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನ ಪಾರಂಪ
- 11 ರಿಕೆಯಾಗಿ ಬರಮಾಡಿಕೊಂಡು ಉಂಪುಕೊಂಡು ದಾನ
- 12 ಉಂಪುಕೊಂಡುಮಾತ್ರ ತಾಂತ್ರ ಶಾಸನ ಶ್ರೀಮದ್ವಿಡವ
- 13 ವ.

ಅದೇ ಕೆಳದಿ ಗ್ರಾಮದ ಕೃಷ್ಣ ಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ 1ನೆಯ ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ
(ಮುಂಭಾಗ)

- 1 ಶ್ರೀ ಗಣಪತಿ ಶಾರದಾ ಗುರುಭೋಜನಮಃ ನಮಸ್ತುಂ(ಗ) ಶರತ್ಕುಂ [ಶೃಂ]
- 2 ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂ
- 3 ಛಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯದಯಾ ಶಾಲವಾಹನಶಕ ವರು
- 4 ಪ ೧೪೫೪ನೆಯ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸ್ಥಂಭ ವಿಜಯಸಂವತ್ಸರದ ಚೈ
- 5 ತ್ರ ಶು ೧೫ ಚಂದ್ರವಾರ ಚಂದ್ರೋಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀಮ
- 6 ದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ
- 7 ಅಚ್ಯುತರಾಯರು ಮಹಾರಾ ಯರು ನಮ್ಮ ಆನೆಗೊಂದಿಸ್ತಳದ ವೆಂ
- 8 ಕಟಾದ್ರಿ ಯಜಮಾನರಿಗೆ ಶ್ರೀ ಅಚ್ಯುತರಾಯರ ಧರ್ಮಪತ್ನೀಪುತ್ರಸುಖ ಸಂ
- 9 ಪತ್ತರ ಸರ್ವದೇಶಕೋಶ ಭಕ್ತಿ ಸುಜ್ಞಾನ ಸಿದ್ಧಸಾಧ್ಯಸಾಮ್ರಾಜ್ಯ ಅನುಭವಿಸು
- 10 ವ ವಿಶಯಕ್ಕೆ ಸು ರ ಆಗದೇಕೆಂದು ವಿಜಯನಗರದ ಆನೆಗೊಂದಿ
- 11 ಸ್ಥಳದ ಭಾರ್ಗವ ಚೈವನ ಅಪ್ಪುವಾನಬಿರವ ಜಾಮದಗ್ನಿಗೋ
- 12 ತ್ರದ ದೋಳಾಯನಸೂತ್ರದ ಯಜುಃಶಾಖೆಯವೆಂಕಟಾದ್ರಿಯಜ [ಜ]
- 13 ನರ ಪ್ರಪಾತ್ರರಾದ ಕಾಶೀಪತಿ ಜೋಯಿಸರ ಪಾತ್ರರಾದ ಲಕ್ಷ್ಮೀಪ
- 14 ತಿಜೋಯಿಸರ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿ ದೈವಜ್ಞರಿಗೆ ತರುಣನಗರದ
- 15 ಗುತ್ರಿವೇಂಕೆಯದ ಅರಗದ ಕಂಪಣವವನವನೆ ಪನ್ನಿಚಾ
- 16 ಸರಕ್ಕೆ ಸಲ್ಲುವ ಕೆಳದಿ ಗ ೧೨ ಸಾವಿರ ಶೀಮಢೂಮಿಗ
- 17 ೬೬ ಇಕ್ಕೆರಿಗೆ ೬ ಸಾವಿರ ಶೀಮಢೂಮಿಗ ೨೪ ಯಲಗರ
- 18 ೩ ಸಾವಿರ ಶೀಮಢೂಮಿಗ ೧೨ ಅತಪಾದಿಸಾವಿರ ಸೀಮಢೂಮಿಗದ್ಯಾಣ ೬ ಕಲ್ಲು
- 19 ಸೆ ಐನೂರುಸೀಮಢೂಮಿಗ ೮ ಮಂಕನಾರಸಾವಿರಸೀಮಢೂ
- 20 ಮಿಗ ೧೨ ಪೆದ್ದೆಯಲ್ಲು ಸಾವಿರಸೀಮಢೂಮಿಗ ೧೨ ದೊಡ
- 21 ರಗ್ರಾಮ ಗ ೬೬ ಕೆನೂರು ೬ ಸಾವಿರ ಶೀಮಢೂಮಿಗ ೧೨ ಸೊರ
- 22 ಬ ೬ ಸಾವಿರ ಶೀಮಢೂಮಿಗ ೨೪ ಅಂದಿಗೆ ಮೂರುಸಾವಿರ
- 23 ಶೀಮ ಢೂಗ ೬ ಬಂದಲಕೆಪಟ್ಟಣ ಹಳೆನಹ ೫ ಸಾವಿರಸೀಮಢೂ
- 24 ಗ ೨೪ ಇಂಕಿಪ್ಪುಶೀಮ ಜೋಯಿಸರ ಪಾರೋಕ್ಷಿಕತ್ಯ ಭಟ್ಟಯಜಮಾ
- 25 ನಿಕೆ ಢೂಮಿಗಳು ಮನೆಗಳು ಚಾತುರ್ವರ್ಣದಲ್ಲು ಲಗ್ನಪಟಗ

(ಹಿಂಭಾಗ)

- 26 ಣಪತಿಮುಹೂರ್ತಕಾಣಿಕೆ ಪುಣ್ಯಾಹವಲಶ ಇವರೇ ಲಗ್ನಸ
- 27 ಹಮಾದಿಸಿಕೊಂಡು ಬರೋಹಾಗು ಧತ್ರಚಾಮರಾಂದೋಳಿಕಾದಿ ಅ
- 28 ಪುಣ್ಯೋಗಂಗಳು ಕೊಟ್ಟು ಇವರ ಸಂತಾನ ಪಾರಂಪರ್ಯ ಅನುಭ
- 29 ವಿಸಿಕೊಂಡು ಇರುವಹಾಗೆ ನಾವು ನಂನ ಸ್ವೀಪುತ್ರಸಹಿತ ಸಹರಣೋ
- 30 ದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟವಾಗಿ ತುಂಗಭದ್ರಾತಿರದಲ್ಲು ಚಂದ್ರೋ
- 31 ಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀ ವಿರೂಪಾಕ್ಷೇಶ್ವರಸ್ವಿಧಾನದಲ್ಲು ಕೊ
- 32 ಟ್ಟವಾಗಿ ನಮಗೆ ಅರಸುಗಳಿಗೆ ಪಾಚ್ಯಗಳಿಗೆ ಪುಣ್ಯಲಭ್ಯ ಅಭಿವ್ಯ
- 33 ದ್ವಿಯಾಗಿ ನಡೆಯದೇಕೆಂದು ಅಲ್ಲಲೇ ದೇವತಾರಾಧನೆ ಪೂಜೆ ಇವರ ಮುಖದಲ್ಲ ನ
- 34 ದೇವಹಾಗು ಈ ವೆಂಕಟಾದ್ರಿಯಜಮಾನರಢೂಮಿ ಅತುಗ ೨ ಸೀಮೆ ೫೨||
- 35 ಸಾವಿರ ಈ ಸ್ಥಳದಲ್ಲ ನಿಧಿವಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಣ ಅಗಾಮಿ ಇಪ್ಪು
- 36 ಶಿವಾರ್ಹಿತಕೊಟ್ಟವಾಗಿ ಯೆಂದುಕಾಂಮೃಶಾಸನದ ಧರ್ಮಪತ್ನಿ ಆದಿತ್ಯ ಚಂ
- 37 ದ್ರ ಅನೋಲನಲಶ್ಚ ದ್ಯಾಧೂಮಿರಾಪೋ ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉ
- 38 ಛೇಚಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯ ಉ [ವ್ಯ] ತ್ತಂದಾನಾತ್ಪಾಲಕೋರಾಜಾನ್ ದಾನಾ
- 39 ತ್ಪಾಲತೋಗುರುಃ ದಾನಾತ್ಪಾಲತಾಮಾತಾ ತತ್ಪಲಂಭತೇಮಯಿ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ
- 40 ಈ ದಾನಪಟಿ ಅಳುವಿದರೆ ಕಾಶೀಶ್ವರದಲ ಮಾತೃಪಿತೃಗುರುವಿಗೆ ತಪ್ಪಿದಹಾಗೆಯೆಂ
- 41 ದು ಈ ಧರ್ಮಶಾಸನಕೊಟ್ಟು ನಡೆಸದೇಕು ಫಟಿ ೧೫ ಪಳ ೫ ತೂಕ ಗ ೫ ರ 10-೬ ಅಂಗುಲ

ದಾನಪಟ್ಟಿ

ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣ ಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ 2ನೆಯದು ೧ ಹಲಗೆ

ಶ್ರೀ ಮೈರಾರಲಿಂಗಾ ನಮಸ್ತುಂ(ಗ) ಶರತ್ಕುಂ ಬಿ ಚಂದ್ರಚಾಮರ

ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಶ್ವಸ್ತಿ

- ೧ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ನೃಪ ಶಾಲಿವಾಹನ ಶಕ ಪರಂಪರೆ ೧೪೫೫ನೆಯ ಪರಿವ
 ೨ ತ್ತ ಮೂನಕ್ಕೆ ಸಲ್ಲುವ ಜಯ ಸಂಪತ್ತರದ ಚೈತ್ರ ಶು ೧೫ ಚಂದ್ರವಾರ ಚಂದ್ರೋಪರಾ
 ೩ ಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀಮದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ಅನೆಗೊಂದಿ ರಾಜಾಧಿರಾ
 ೪ ಜ ಪರಮೇಶ್ವರ ಅನೆಗೊಂದಿ ಅಚ್ಯುತರಾಯರು ಮಹಾರಾಯರ ಸಾಂಪ್ರದಾ
 ೫ ಯಕರಾದ ಗುತ್ತಲದ ಚಿಕ್ಕಪ್ಪಂಜ ರಾಯರು ಮೌನ ಭಾರ್ಗವ ಗೋತ್ರೋತ್ಪನ್ನರಾದ ಶುಕ್ಲಯಜು
 ೬ ಶಾಖೆಯ ಕಾತ್ಯಾಯನ ಸೂತ್ರದ ಭಾರ್ಗವ ಚಪನ ಅಭ್ಯವಾನದಿರುವ ಜಾಮದಗ್ನಿ
 ೭ ಪಂಚಾರುಣೀಯ ಪ್ರವರಾಸ್ಥಿತ ಚಾಮದಗ್ನಿ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಯಜುಃ ಶಾಖೆ
 ೮ ಯ ಅನೆ ಗೊಂದಿ ಸ್ತಳದ ವೆಂಕಟಾದ್ರಿ ಯಜಮಾನರ ಪ್ರಪೌತ್ರರಾದ ಶಂಕರಪ್ಪನ
 ೯ ಪೌತ್ರರಾದ ಅಂಜಪ್ಪನ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿಯ ಜನಾನರಿಗೆ ಹುರಳಿ
 ೧೦ ಪಾಲದ ದೇಶಪಾಂಡಿತನವನ್ನು ಕೊಟ್ಟವಾಗಿ ಈ ದೇಶಪಾಂಡಿತನಕ್ಕೆ ಇದ್ದ ಸ್ವಾಸ್ಥ್ಯ
 ೧೧ ಸ್ಥಿಗಳು ಧೂಮಿ ಮನೆಗಳು ಗ್ರಾಮಾನು ಗ್ರಾಮಕ್ಕೆ ಇದ್ದ ಉಂಟಳಿ ಆಯವರ್ತನೆ
 ೧೨ ಕೊಟ್ಟ ನೆಲ ಧಾನ್ಯ ಬೆಳಸು ಸರ್ವಧಾನ್ಯ ಪಲ ಮುಂತಾದ್ದನ್ನು ಧಾರೆಯಿರ ಕೊಟ್ಟು
 ೧೩ ಅದೆ ಈ ಹುರಳಿ ಗ್ರಾಮಕ್ಕೆ ಸ್ವಾಸ್ಥ್ಯ ಧೂಮಿಗಳು ಮನೆಗಳು ಆಯುಷಾರಕಕರವ
 ೧೪ ಐವಳೆ ಬುಟ್ಟ ಮೊದಲನಿಕಾ ಕೊಟ್ಟು ಏನು ಉಂಟಾದ್ದನ್ನು ಸೂರಿಣೋರಿ
 ೧೫ ದಕದಾನಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಶ್ರೀಮನ್ ಮಹಾಪ್ರಸಾದ ಲಿಂಗದೇವರ ಸನಿಧಾ

(ಹಿಂಭಾಗ)

- 1 ನದಲ್ಲು ತುಂಗದ್ವಾ ತೀರದಲ್ಲು ಚಂದ್ರೋಪರಾಗ ಪುಂಜ್ಯ ಕಾಲದಲ್ಲು
 2 ಸ್ತ್ರೀಪುತ್ರ ಸಹಿ ಧಾರೆಯೆರದು ಕೊಟ್ಟು ಅವೆ ನಿ
 3 ಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಶಾಣ ಅಕ್ಷೀಣ ಅಗಾಮಿ ಭತ್ತ ಚಾಮರಾಂದೋಳಿ
 4 ಕಾದಿ ಅಪ್ಪಭೋಗಂಗಳು ಮರಳಿ ಆ ಕೊಟದ ರಣಿಕೆ ಈ ಹುರಳಿ ಪೀರವ
 5 ದೇಶಪಾಂಡ್ಯತನ ಸತಿತವಾಗಿ ಒಲಪರಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು ಇದಕ್ಕೆ ನಮಗೆ ಆ
 6 ರನಃಗಳಿಗೆ ಪಾಶ್ಚಾತ್ಯಗಳಿಗೆ ಈ ಪುಣ್ಯ ಲಭ್ಯವೆಂದು ನೋಡಿ ದಾನಪಾಲನೆ ಮಾಡ
 7 ಡುತ್ತಾ ಇರಬೇಕು ಇದಕೆ ತನ್ನಿ ದರೆ ಕಾಶಿಯಲ್ಲಿ ಮಾತಾ ಪಿತ್ರ ಗುರುವಿಗೆ ತನ್ನಿದ ನಾ
 8 ಗೆ ಆದಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಲತ್ವದ್ಯಾ ಭೂಮಿ ರಾಶ್ವರ ಹೃದಯಂ ಯಾವಾತ್ ಆ
 9 ಪಶ್ಚರಾತ್ರಿತ್ಯ ಉಭೇಚನಂದ್ಯೇಧರ್ಮಶ್ಚ ಚಾರಾತಿನರಸ್ಯ ವೃಂದಾನಾತ್ಸ್ವ ಪಾ
 10 ಲತೋರಾಚಾನದಾನಾತ್ಪಾಲತೋ ಗುರುಃ ಧಾನಾತ್ಸ್ವ ಪಾಲಿತಾಮಾತಾ ತತ್ಪಾಲಂಭತೇಮು
 11 ಯಯೇಂದು ಬರಸಿ ಕೊಟ್ಟ ತಾಂಬ್ರ ಶಾಸನದ ಧರ್ಮ ಪಟ್ಟೆ ಈ ಸ್ತಳದ
 12 ದೇವತಾರಾಧನೆ ಇವರ ಮುಖದಲ್ಲ ನಡೆಯಬೇಕೆಂದು ಬರ ಕೊ
 13 ಟ್ತ ಧರ್ಮ ಶಾಸನ ಪುಟ ೧೫ ಸಳಿ ೫ ತೊಕಗ ೪೦ ಹಂಚಾಶತು
 14 ಅಂಗುಲ || ಶ್ರೀ ಬಂಡೇ ರಾಯ

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ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣಜೋಯಿಸರ ಸಹವೃದ್ಧ ತಾಮ್ರ ಶಾಸನ ಇನೆಯದು (೧ ಹಲಗೆ)

(ಮುಂಭಾಗ)

- 1 ಗಣಪತಿ ಶಾರದಾಗುರುಭ್ಯೋನಮಃಃ
- 2 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇಕ್ಷೈರೋಕ್ತ ನಗರಾ
- 3 ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಬಯಾಧ್ಯುಧಯ ಶಾಲಿವಾಹ
- 4 ನ ಶಕವರುಷ ೧೪೩೧ನೆಯ ವಿಧವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೩೦ ರ ಸೂರ್ಯೋದ
- 5 ಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಎಡವ ಮುರಾರಿ ಕೋಟಿ ಕೋರಾಹು ವಿಶುದ್ಧ ನಿಧ್ಯಾಂತ ಪ್ರತಿ
- 6 ಪಾಲಕ ನಮಃ ಶಿವಾಯ ಸದಾಶಿವ ಮುದ್ರಾಂಕಿತ ಶಿವಗೋತ್ರೋತ್ತಮರಾದ ದೇವಗೊಂಡರ
- 7 ಪ್ರಪಾತ್ರರಾದ ಗೋಪಗೊಂಡರ ಪಾತ್ರರಾದ ಬಸುಗೊಂಡರ ಪುತ್ರರಾದ ಚಪುಡಗೊಂ
- 8 ಡರು ಭದ್ರಗೊಂಡರ ಸುಪುತ್ರ ಸದಾಶಿವನಾಯಕರು ಭಾರ್ಗವ ಚೈವನ ಆಘ್ನ
- 9 ವಾನ ಔರವ ಜಪದಗ್ನಿ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಯಜುಃ ಶಾಖೆಯ ವಿ
- 10 ಜಯ ನಗರದ ವೆಂಕಟಾದ್ರಿ ದೈವಜ್ಞ ಯಜಮಾನರ ಪ್ರಪಾತ್ರರಾದ ಶೇಮಾದ್ರಿಯಜ
- 11 ಮಾನರ ಪಾತ್ರರಾದ ನರಸಿಂಹ ಯಜಮಾನರ ಪುತ್ರರಾದ ನರನಪ್ಪ ದೈವಜ್ಞ ಯಜ
- 12 ಮಾನರಿಗೆ ಕೈಯಿ ಶ್ರೀ ಷಡಾಶಿವನಾಯಕರು ಪಾತ್ರರುಗಳೆನಗರದ ಗುತಿ

1. ಮೊಂಡವಳ್ಳಿ ತರಗತಿ ಕುರಿತು ಮೊಂಡವಳ್ಳಿ ಪಟ್ಟಣದ ಪಟ್ಟಣ ಪಂಚಾಯತ್ ಸಮಿತಿ
2. ಮೊಂಡವಳ್ಳಿ ತರಗತಿ ಕುರಿತು ಮೊಂಡವಳ್ಳಿ ಪಟ್ಟಣ ಪಂಚಾಯತ್ ಸಮಿತಿ
3. ಮೊಂಡವಳ್ಳಿ ತರಗತಿ ಕುರಿತು ಮೊಂಡವಳ್ಳಿ ಪಟ್ಟಣ ಪಂಚಾಯತ್ ಸಮಿತಿ
4. ಮೊಂಡವಳ್ಳಿ ತರಗತಿ ಕುರಿತು ಮೊಂಡವಳ್ಳಿ ಪಟ್ಟಣ ಪಂಚಾಯತ್ ಸಮಿತಿ
5. ಮೊಂಡವಳ್ಳಿ ತರಗತಿ ಕುರಿತು ಮೊಂಡವಳ್ಳಿ ಪಟ್ಟಣ ಪಂಚಾಯತ್ ಸಮಿತಿ
6. ಮೊಂಡವಳ್ಳಿ ತರಗತಿ ಕುರಿತು ಮೊಂಡವಳ್ಳಿ ಪಟ್ಟಣ ಪಂಚಾಯತ್ ಸಮಿತಿ
7. ಮೊಂಡವಳ್ಳಿ ತರಗತಿ ಕುರಿತು ಮೊಂಡವಳ್ಳಿ ಪಟ್ಟಣ ಪಂಚಾಯತ್ ಸಮಿತಿ
8. ಮೊಂಡವಳ್ಳಿ ತರಗತಿ ಕುರಿತು ಮೊಂಡವಳ್ಳಿ ಪಟ್ಟಣ ಪಂಚಾಯತ್ ಸಮಿತಿ
9. ಮೊಂಡವಳ್ಳಿ ತರಗತಿ ಕುರಿತು ಮೊಂಡವಳ್ಳಿ ಪಟ್ಟಣ ಪಂಚಾಯತ್ ಸಮಿತಿ
10. ಮೊಂಡವಳ್ಳಿ ತರಗತಿ ಕುರಿತು ಮೊಂಡವಳ್ಳಿ ಪಟ್ಟಣ ಪಂಚಾಯತ್ ಸಮಿತಿ

- 19 ಇಂತಿಷ್ಟು ಶ್ರೀಮಂಗಳು ಭೂಮಿಗಳು ಮನೆಗಳು ಚಾತುರ್ವರ್ಣದಲ್ಲು ಲಗ್ನಗ
- 20 ಣಪತಿ ಪುಣ್ಯಾಹವಲತ ಮುಹೂರ್ತಕಾಣಿಕೆ ಉಡುಗೊರೆ ಇವ
- 21 ರೆ ಲಗ್ನ ಸಹ ಮಾಡಿಕೊಂಡು ಬರುವ ಹಾಗೆ ಶ್ರೀ ರಾಯರು ದತ್ತ ಮಾಡಿಕೊಟ್ಟರು ಇ
- 22 ದ್ವಂದ್ವ ನಾರಪ್ಪ ಯಜಮಾನರಿಗೆ ದಿನವತಿ ಭೂಮಿ ಗೆ ೧ ಕ್ಕೆ
- 23 ಗೆ ೧೬ ನಾಪು ಗೆ ೬೨ ಕೊಟ್ಟಿದೆ ಅಲ್ಲದೆ ಕೆಳದಿ ಸ್ವರದ ಶೇನ
- 24 ಧಾವಿಕೆ ವರ್ತನಿ ಸಂಬಳ ಭೂಮಿಗಳ ಗಾಡಿಕೆ ಅಲ್ಲ

(ಕಿಂಧಾಗ)

- 25 ಸ್ವರದ ದೇವತಾಪೂಜೆ ಶಂಭುಲಿಂಗಪೂಜೆ ಗಾಡಿಕೆ ಭೂ
- 26 ಮಿತತ್ವ ದೈವಜ್ಞ ಯಜಮಾನಿಕೆ ಇಂತಿಷ್ಟು ಶ್ರೀ ವರದಾ ತೀರದ
- 27 ಶ್ರೀರಾಮೇಶ್ವರ ಸನ್ನಿಧಿಯೆಲ್ಲು ಸೂರ್ಯೋ ಪರಾಗ
- 28 ಪುಣ್ಯಕಾಲದಲ್ಲು ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷಣಿ ಆಗಾ
- 29 ಮಿ ಇಷ್ಟು ಕೊಟ್ಟವಾಗಿ ಮತ್ತು ಧತ್ತ ಚಾವುರ ಅಂದೋಳಿಕಾ
- 30 ದಿ ಅಷ್ಟ ಭೋಗಂಗಳಂ ಕೊಟ್ಟು ರಾಜರಿಗೆ ಪಾದುಪಾಗಳಿಗೆ ಆರ
- 31 ಸುಗಳಿಗೆ ನಮಗೆ ಸಹ ಪುಣ್ಯ ಲಭ್ಯವೃದ್ಧಿಯಾಗಿ ನಡೆದೇ
- 32 ಕೆಂದು ಪುರಾಣೋಕ್ತದ ರೀತಿ ಮುಂದೆ ನಡೆಸುವರಿಗೆ ಬರಸೂಲು ಚಾಮರ
- 33 ಆಗಿದ್ದರೂ ಮಿಗತಾಗಿ ತ್ರಿವಾಚ್ಯವಾಗಿ ಸರ್ವ ವೃತ್ತಿಯ ನಡೆಸದೇಕೆಂದು
- 34 ಶಿವಾರ್ಪಿತವೆಂದು ಕೊಟ್ಟವಾಗಿ ಕಾಶಿಕ್ಷೇತ್ರ ಮಾತಾಪಿತ್ಯ
- 35 ಗುರುವಿಗೆ ತಪ್ಪಿ ನಡೆದ ಹಾಗೆ.....
- 36ದಾನ ಧರ್ಮ
- 37 ಪಟ್ಟಿ ಅದಿತ್ಯ ಚಂದ್ರ ಅನಿರೋನಲಕ್ಷ್ಯದ್ಯಾ ಭೂಮಿ ರಾಪೋ ಹೈ
- 38 ದಯಂ ಯಮುಶ್ಚ ಅಹಶ್ವರಾಶ್ಚಿತ್ಯ ಉಭೇಚಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ
- 39 ಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಿಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾ
- 40 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ಸಿಷ್ಟಲಂ ಭವೇತ್ ದಾನಾತ್ಮು
- 41 ಪಾಲತೋರಾಪಾನ ದಾನಾತ್ಪಾರತೋ ಗುರುಃ ದಾನಾತ್ಪ ಪಾಲತಾ
- 42 ಮಾತಾ ತತ್ಪಲಂ ಲಭತೇಮಯ

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ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಇಕ್ಕೇರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಯಾ ಮಂಟಪದ ಕೆಲಸವ ಗೆಯದವ ಆಚಾರಿ ಹೊಂಬುಡದ ಪೆಂಕುಯನು

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ಅದೇ ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಹುಲಿಮನೆ ಗ್ರಾಮದ ಪಟೇಲ್ ಸುಬ್ಬಯ್ಯನವರ ಮನೆಯಲ್ಲಿ

ರುವ ಕಡತದಲ್ಲಿ ದೊರೆತ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

- 1 ನಿರ್ವಿಘ್ನಮಸ್ತು ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
- 2 ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಬಿ
- 3 ಪರುಷಂಗಳು ಸಾವಿರದ ೧೬೩೦ನೆ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಂಧಿಸಲಾವ ವಿಧವನಾಮ ಸಂ
- 4 ವತ್ಸರದ ಅಶ್ವಿಣ ಶು ೧೩ ರವಿವಾರದಲ್ಲು ಶ್ರೀಮತು ಹುಲಿಮನೆ ಕಾಳಿ
- 5 ಸುಬ್ಬಣ್ಣನವರ ಮಗ ಶೇಷಯ್ಯನವರಿಗೆ ವೇದಮೂರ್ತಿಗಳಾದ ಯಿಕ್ಕೇರಿ ಶೇಷಾಚಾರ್ಯ
- 6 ರ ಮಗ ಭೀಮಾಚಾರ್ಯನು ಬರೆಸಿ ಕೊಟ್ಟಹೊಲೆಯಾಳು ಹೆಣ್ಣಾಳು ಕ್ರಯ ಬೀ
- 7 ಟ್ತನಕ್ಕಮವೆಂತೆಂದರೆ ನಾನು ನನ್ನ ಅವನರ ನಿಮಿತ್ತವಾಗಿ ನನ್ನ ಹೊಲೆಯಾ
- 8 ಳು ಕೆನ್ನನ ಹೆಂಡತಿ ಚಲದಿಯೆಂಬ ಹುಡುಗಿಯನ್ನು ನಿಮಗೆ ಕ್ರಯಕ್ಕೆ ಕೊಟ್ಟೆ
- 9 ನಾಗಿ ಯಾ ಹೆಣ್ಣು ಆಳಿಗೆ ಬುದ್ಧಿವಂತರು ಕಂಡು ಕಟ್ಟಿದ ಕ್ರಯಗೆ ೩ ಅ
- 10 ಕ್ಕಾರದಲು ಮೂರು ವರಹಂನ ತೆಗೆದುಕೊಂಡು ಯಾ ಹೆಣ್ಣಾಳು ಹುಡು
- 11 ಗಿಯೆನ್ನು ನಿಮಗೆ ಕ್ರಯ ಮೂಲಕ್ಕೆ ಕೊಟ್ಟನಾಗಿ ಯಾ ಹೆಣ್ಣಿಗೆ ಅದಿ ಅಡಮು
- 12 ಅಡ್ಡಿ ಸಡ್ಡಿಯೇನು ಉಂಟಾದನ್ನು ನಾನೇ ನೋಡಿಕೊಂಡೇನು ಯೆಂದು
- 13 ಬರಿಸಿಕೊಟ್ಟ ಕ್ರಯ ಬೀಟು ಹಣ ಸಂದ ನಿಂದಿ ಯಾಗಿದೆ ಸಾಧನಯಂತ
- 14 ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಬೇದೂರಿಸುಬ್ಬಯ್ಯ ಬಾಳೆಹಳ್ಳಿ ಪಂಡಿ ದೊಡ್ಡ
- 15 ಯ್ಯ—ಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ದೇವಾನ ಗ್ರಾಮದ ನಮಿಾವ ಹಳ್ಳದ ಒಳ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-0"

- 1 ಶುಭಮಸ್ತು ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ ಸ್ತಂ
- 2 ಧಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಬಿ

- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾಶ್ರಯ ಶ್ರೀ ವೈದ್ಯವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜಪ
- 4 ರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮತ್ಪ್ರ
- 5 ಲೋಕ್ಯಮಲ್ಲ ದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ಪರೋತ್ತರಾಧಿ ವೈದ್ಯ ಪ್ರವರ್ಧಮಾನ ಮಾಚ
- 6 ನ್ಯಾಕ್ಯತಾರಂಬರಂ ಸಲುತ್ತು ಮಿರೆ ತತ್ವಾದ ಪದ್ಮೋಪಜೀವಿ ಸಮಧಿಗತ ಪಂಚಮಹಾ ಸು
- 7 ದ ಮಹಾ ಸಾಮಂತಾಧಿಪತಿ ಮಹಾಪ್ರಚ್ಛ ದ್ವಿನಾಯಕ ವೈರಿಧಯದಾಯಕ ಮ
- 8 ಮಾಣಿಕ್ಯ ನೀತಿಚಾಣಿಕಂ ಸತ್ಯರಾಧೇಯಂ ಶೌಚಾಂಜನೇಯಂ
- 9 ವಿಬುಧಜನವನಜವನ ಮಾತ್ಸರ್ಯ ನೆರೆಪೊಡೆಗಣ್ಣನರ್ಮದಾನದ್ವುಭ
- 10 ಯತುರಾಜಹಂಸ ಮಳವಧೂಮಕೇತು ಮೃಗವಕೋಟೀಲ್ಲಂಘನ
- 11 ಧಾರಾನಗರ ಕುತೂಹಲ ಮುಮ್ಮನಿಜಳಧಿಬದವಾನಳಂ ಶ್ರೀಮ
- 12 ತ್ರೈಲೋಕ್ಯ ಮಲ್ಲದೇವ ಪಾದಾಬ್ಜ ಭಂಗ ಸಾಹಸೋತ್ತುಂಗ ನಾಮಾ
- 13 ದಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನ್ಮನೆ ವರ್ಗದೇದ್ವಿನಾ (ಯಕಂ)
- 14 ಯಕಂ ಗುಣಮಯ್ಯಂಗಲ ಸಕವರ್ಷ ರೂಪಿ ನೆಯ ಶಾರ್ವರಿ ಸಂವತ್ಸ
- 15 ರದ ಧಾದ್ರಪದ ದಮಾಪಾಸ್ಯ ಸೋಮವಾರದ ನ್ವರಾಜಧಾನಿ ಕರ್ಯಾಣ
- 16 ದಿಕ್ವಿ ವೀಡಿನೊಳ ಗೃಹಾರಪಿರಿಯೂರ ಪಿರಿಯ ಕೆ
- 17 ಜುಗಾಯೂರ ಪನ್ನಾಯದ ಕುಳಿಯ ಪೆಜ್ಜುಂಕಮನಲ್ಲಿಯಪೆರ್ವಾರ್
- 18 ವರ್ವಾರ್ಸುದೇವ ಭಟ್ಟರ್
- 19 ಯ್ಯದೇಮಯ್ಯ ನತಿಕ್ಕಯ್ಯನಿಂತಿ ವರ್ಗಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊ
- 20 ಟ್ವರು ಈ ಧರ್ಮಮನಾರೋರ್ವರ್ ಪ್ರತಿಪಾಳಿಸಿದರ ಕುರುಕ್ಷೇತ್ರವಾರ
- 21 ಣಾಸಿಪ ಯಾಗೆ ಅರ್ಪ್ಯ ತೀರ್ಥವಿಂತೀ ಪುಣ್ಯಸ್ಥಾನಂಗಲಂ ಸಾ
- 22 ಸಿರ ಕವಿರೆಯಂ ವೇದವಾರಗರಪ್ಪ ಸಾಸಿರ್ವರ್ಗ ಕೊಟ್ಟ ಪುಣ್ಯ ಮನೆಯ್ಯ
- 23 ವರೀ ಧರ್ಮ ಮನಳಿದವರಾತೀರ್ಥ ಸ್ಥಾನದಲ್ಲಾ ಸಾಸಿರ ಕವಿ
- 24 ಯುಮನಾಸಾಸಿರ ವೇದವಾರಗರು ಮನಳಿದ ಪಾತಕರ ಕ್ಕು
- 25 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ ಪೆಪ್ಪಿ ವರ್ಷ ಸ
- 26 ಹಪ್ಪಾಣಿ ವಿಪ್ರಾಯಾಂ ಜಾಯತೇ ಶ್ರೀಮಿಃ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು
- 27 ನೃಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೀಯೋಧವದ್ವಿಃ ಸರ್ವಾನೇತಾನ್ಪಾವಿನಃ ಪಾ
- 28 ತ್ವಿವೇಂದ್ರಾನ್ಯೋಧೋಧೋಯಾಚತೇ ರಾಮಚಂದ್ರಃ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಶೀತೂರಿಗೆ ಸಮೀಪ ಕೊಳೂರಿಗೆ ಸೇರಿದ ಫಾರೆನ್ಸಲ್ಲ
ಪಾಳು ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ.

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
- 2 ವೇತ್ತ್ಯೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂ
- 3 ಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವ ನಾರಾಯಣ
- 4 ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಸಿಂಘದೇವಂ ರಾಜ್ಯಂ
- 5 ಗೆ ಯ್ಯತ್ತಿರ ರಾತನಸರ್ವಾಧಿಕಾರಿ ಅರಿಯ ಮಲಸೆಟ್ಟಿ
- 6 ಯ ಪುತ್ರಂ ಮಾಹೇಶ್ವರಾ ಗ್ರಗಣ್ಯನು ಮೆನಿಸಿದ ಹೊಂ
- 7 ನಮನ ಪ್ರತಾಪಮಂಕೆಂದೊಡ್ಡೆಲುರದಿ
- 8 ರಾಂತರಿಧೂಪರಸ ಸ್ವಸ್ತಿನೀಳಿದುತ್ತ ಮಾಂಗಮನಾ
- 9 ಮುಜಿದ ಪೊಡೆನೆಂಡಾಡಲು ನೆಜಿದ ಪುದೆಹೊ
- 10 ರನೆಂಬ ಮದೇಧಂ || ಅಂತಾತಂ ಸುಖಸಂಕಥಾ
- 11 ವಿನೋದದಿಂದಧಿಕಾರಂ ಗೆಯ್ಯುತ್ತಮಿದ್ವು ಹೊಂನವುರ
- 12 ಮಾಹೇಶ್ವರ ದೇವರ ಪೂಜೆ ಅಂಗರಂಗಭೋಗಕ್ಕೆಂದು
- 13 ಆ ಯೂರಕೆಟೆಯ ಕೆಳಗೆ ಕಚ್ಚವಿಯುಗಳೆಯಲು ಮತ್ತರೆ
- 14 ರದುಮಂನರ್ವನಮಸ್ತ ಮಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟಂ ಇದಕ್ಕಾಯೂರ
- 15 ಮಹಾಜನರೊಪ್ಪ ಇಂತಿದನಳದಂವಾರಣಾಸಿ
- 16 ಯಲ್ಲಪಾರ್ವರಕೊಂದ ಪಾತಕ ನಕ್ಕುಸ್ಸದತ್ತಂ
- 17 ಪರದತ್ತಂವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪೆಪ್ಪಿ ವರ್ಷ
- 18 ಪರದತ್ತಂ ವಿಪ್ರಾಯಾಂ ಜಾಯತೇ ಶ್ರೀಮಿಃ ದಾಮೋ

ಶ್ರೀ ಶಿವಾಯ ನಮಃ ||

ಭಾರಂಗಿ ಹೋಬಳಿ ಗೇರಸೋಪ್ಪ ನಗರಗೇರಿಬತ್ತಿಯಿಂದ ಗೋವರ್ಧನಗಿರಿಗೆ
ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಎಡಭಾಗಕ್ಕೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

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|---------------------------------|------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಚೆನ್ನಭೈರಾದೇವಿ | 8 ರಸೇನಬೋವ ತಿಮ್ಮರಸಯ್ಯನು ತನ್ನ |
| 2 ಅಮ್ಮನವರು ನಗರ ರಾಜ್ಯವನಾಳು | 9 ಸ್ವೀ ಪುತ್ರಜ್ಞಾತಿ ಸಾಮಂತದಾಯಾದಾನು |
| 3 ವಲ್ಲ ವಿಳಂಬಿ ಸಂಪತ್ತರದ ಭಾದ್ರಪದ | 10 ಮತದಿಂದ ಸ್ವರೂಪಿಯಿಂದ ಸರ್ವಮಾನ್ಯ |
| 4 ಶು ಚತುರ್ಧಶಿಯಲ್ಲಿ ಗೋವರ್ಧನ ಗಿ | 11 ವಾಗಿ ಬಿಟ್ಟ ಯಂತಪ್ಪದಕ್ಕೆ ಮಹಾಜನಗಳು |
| 5 ರಿಯ ಹನುಮಂತೇಶ್ವರ ದೇವರ ನಂದಾ | 12 ಸಾಕ್ಷಿ ಇದಕ್ಕೆ ತಪಿ ನಡೆದವನ ಬಾಯಿ |
| 6 ದೀಪ್ತಿ ಧರ್ಮಕ್ಕೆ ಕಣಿಗಲಮಕ್ಕೆ | 13 ಲಿ |
| 7 ಯಮೇಲುವಾಗೆ ಗದ್ದೆಯನೂ ಆವೂ | |

ಅದೇ ಹೋಬಳಿ ಗೋವರ್ಧನಗಿರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾನೂರಿಗೆ ಸೇರಿದ ಜಂಗಲನಲ್ಲಿ
ಹಾಳು ಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

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|-------------------------------------|--------------------------------|
| 1 ಪ್ರಮಾದಿ ಸಂಪತ್ತರದ ಚೈತ್ರ ಸುದ್ದ ೧೪ | 6 ಯಳಿಯಲು ದುಗ್ಗವೆಗ್ಗಡೆಗೆ ಬಿಟ್ಟ |
| 2ವಾರ ಶ್ರೀಮತು ಜಗದೇವ ಸಿಂಗಿ ದೇವರ | 7 ಭೂಮಿ ಯೊನ್ನೂ ಸ್ವಾಮಿ—ಪಂ |
| 3 ಸರು ದುಗ್ಗವೆಗ್ಗಡೆಯ ಮಗ ಬಮ್ಮ | 8 ಹಾರವಾಗಿ ಬಿಟ್ಟರು ಇದಕ್ಕೆ ಆಳಿ . |
| 4 ಣ ಹೆಗ್ಗಡೆ ಸ್ವಾಮಿ ಕಾರ್ಯಕ್ಕೆ ಬಂದು | 9 ದವ ನರಕಕ್ಕೆ ಇಳಿದು |
| 5 ಮಳೆಯು ಸಿಂಗಿಟ್ಟ ನಕೂಡೆ ಕಾದಿ | 10 .....ಕೊಂಡ ಪಾಪ |

ಷಿಕಾರಿಪುರತಾಲ್ಲೂಕಿನ ಕಾಸನಗಳು

ಉಡುಗಣಿ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ಸುಮಾರು ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು (ಸಮಾಧಿಯ ಕಲ್ಲು)

ಪ್ರಮಾಣ 3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ತಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ ಸಮಾ
- 2 ಧೀಲಗುಣ ಸಂಪನ್ನರುಂ ಯಜನ ಯಾಜನ ಪ್ರಮುಖ
- 3 ಪಟ್ಟಮ್ಭ ನಿರತರುಂ ಶ್ರೀಮನ್ಮಹಾಕೊಂನ ಪುರದ ದೇವಯ್ಯಂ
- 4 ಚಾಳುಕ್ಕ ವಿಕ್ರಮ ಕಾಲದ ಜನೆಯ ಪ್ರವೋದೂತ ಸಂಪತ್ತರದ ಶ್ರಾವಣ ಬ ೧೦
- 5 ಲು ಮಾಹೇಶ್ವರ ಪದಮನೇರಿದೊಡತನ ಶಿಶ್ಯಂವಾಮದೇವಯ್ಯಂ
- 6 ನಿಲಿದ ಸಮಾಧಿಯ ಕಲ್ಲು ಮಹೇಶ್ವರಾಮಂಗಳ ||

ಅದೇ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ಸಮೀಪದಲ್ಲಿರುವ ಬಾಳಂಬೀಡು ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6"×3'—9"

- 1 ಸ್ವಸ್ತಿ ಅಖಂಡಶೇಷನರ ಪತಿಮಕುಟಮುಣಮಯೂಖ ಮಂಜರಿ ರಂಜಿತ ಪಾದಪೀಠ ಪ್ರತಾಪದವದಜನ ಜ್ಞಾನಿವ
- 2 ಛೇನಮಾಲೇಡಾನಮ್ಭುಪಾಕ್ಷಿ ಪನ್ನಕಳದಿಗ್ವಿಜಯೋಪಾಕ್ಷಿ ತ ವೀರಲಕ್ಷ್ಮೀಸಮಾಲಂಗಿತ ವಿಶಾಲವಕ್ಷಸ್ಥೋದಾನವಾರಿ ಸಂಸಕ್ತ
- 3 ಮುಖ ಮಧುಕರ ನಿಕರೋ ಜಳನಿಧಿವ ರತ್ನಾಕರೋ ನಾರಾಯಣ ಇವ ಲಕ್ಷ್ಮೀನಿವಾಸಶೃತಾಂಕ ಇವಕಳಾಧರಃ ಪ್ರಧಾಕರ ಇವೋಗ್ಗ ಪ್ರತಾಪ
- 4 ಶ್ವತುರಾನನ ಇವ ಪ್ರಚಾನಾಥ ಸ್ವೇನಾನಿರಿವಾ ದೋಪ ಶಕ್ತಿಧರೋ ದೂತನಾಥ ಇವ ಭೂಧರ ಶಿಖರಾಧಿವಾಸೋಂ ಗಜ ಇವಾಂಗನಾಜನ ಮನಃ
- 5 ಕ್ಷೋಭ ಜನನೋ ಪರಾಜಿತ ಇವಾ ತ್ವಪತಿಃ ಕಲ್ಪಪಾದವ ಇವ ಪಾಕ್ಷಿ ತಾತ್ಪ್ರದಃ ಕೀರ್ತಿ ಸುಧಾಧವಳಿತ ಬ್ರಹ್ಮಾಂಡ ಕುಹರಶ್ಚೇರ ಚೋ
- 6 ಇ ಕೊಂಕಣ ಗೋಪುರ ಮೂಲವ ಕೊರವ ಪಾಂಡಾಲ ಗೌಡಪುರಾಣದೊಗೆ ಮಹೀಪತಿ ಸಂಪಾದಿತಾ ಕ್ಷಯ

- 1 ಉನಿಮಜ್ಜಿತಾ ಶೇಷ ವಿರಮಹೀಶಃ ಈಶಚರಣಾರವಿನ್ದ ಮಧುಕರಃ ಕರನಂ ವರ್ಧಿತ ನಿಖಿಲ ಭುವನೋ ವ ನಾರಿ ಕೇತು ರಿವಾಮೋ
- 2 ಪು ಶರಾಸನ ಕಾರ್ಯಃ ಕಾರ್ಯ ಕಾರ್ಯ ವಿವೇಕಚಾತುರ್ಯ ವಾಚಸ್ಪತಿ ವಾಚಸ್ಪತಿ ಸದೃಶ ವಿವಿಧ ವಿಬುಧ ಬೋಧೋದ್ಯಾಯಮಾ
- 3 ನ ಮಾನಸಾನಂದಕಾರಃ ಶ್ರೀಮಜ್ಜಯ ಸಿಂಹ ದೇವಶ್ವಳುಕಾ ಭರಣಃ || ತನ್ಮಾತ್ಮಜ ಶ್ರುತುವಿಳಾಸಿನಿನಾಂ ವೈಧ ವೈದೀಕ್ಷಾ ಗುರುರಾಹವೋ
- 4 ತ್ಯಃ ಸಂಶಾಸ್ತಿಗಾ ಮಾಹವಮಲ್ಲದೇವೋನಿಷ್ಕಂಟಕಾ ಮಪ್ರತಿ ವೀರಶಬ್ದಃ | ಯಸ್ಯ ಪ್ರತಾಪ ದಹನಾನಳ ವಿಸ್ತುಲಿಂಗೈ ನಿರ್ಮೂಲಶತಶತ್ರು ಮಹೀರು
- 5 ಹೌಘಾಃ ಅದ್ಯಾಪಿ ರೋಡುವವನಾನುತೇಕ್ಷಮನ್ತೇ ಭೂಕಂಟಕೋದ್ಧರಣ ಯತ್ನಪರಾಯಣಸ್ಯ ಯಃ ಕೊಂಕಣಾ ನೃಣ್ಣಿ
- 6 ತಮಾನಂದಪೂರ್ವಕಾರ್ಷೀದ ಕ್ಷತನತ್ಯವಾದಃ ಸಂತ್ಯಾಜಿತಾನಂದಿತ ರಾಜಚಿಹ್ನಾನ್ಯೂತಾನವ್ತಾನಲ್ಪವ ಸೊಂಚ್ಚು ಭಯಃ
- 7 ಧಾರಾಹಿಯೇನೋದ್ಧತ ವಿಕ್ರಮೇಣ ಸಂಧರ್ಷಿತಾಪೂರ್ವ ಮಹೀಪತೀನಾಂ ಅಧರ್ಷಣೀಯಾ ಬಲಗೊಂಕ ಮುಖ್ಯ ಪ್ರಚಣ್ಡನಾಮಾ
- 8 ನ್ತ ಪುರಸ್ಸರೇಣ ಲಂಕಾನಾಥ ಸಮಾನ ಚೋಳನೃಪತಿಂ ಯಸ್ವಯಾತಿ ಪ್ರಾವೃತಂ ನಾಗಾನಾಂದಶಭಿಶ್ಚ ತೈರಧಿ ಬಲೈಸ್ಸನ್ನಾಹಿ
- 9 ಭಿಸ್ತತ್ಪರೈಃ ಏಕೋರಾಘವ ವಜ್ರಘನ ನಿಶಿತೈರ್ಬಾಣೈರನಾ ಯಾಸೋ ಭೂದೇವೋಮಹಿತಾಯನನ್ನುತಿ ಪದಂಚಾಳು
- 10 ಕೃರಾಪೋಬಲ ಶ್ರೀಮಾನಾಹವಮರೋ ವಿಧ್ಯಾಶಾರ್ಯಾ ನ್ವಿತೋಧರಾಂ ಶಾಸ್ತಿಧರ್ಮಾರ್ಥಮಾನ ಹೇತುವ್ಯಾ ಪಾರೈಕವ್ರತಶ್ಚಿ
- 11 ರಾಯೈಕಃ || ತಸ್ಮಿನ್ನರ ಪತಾಮಹೀಂಶಾಸತಿ ವರ್ಣ ಸಂಕರೋಪ್ಯುತ್ಪನ್ನ ಕಾಯಸ್ತೇಭ್ಯೋನ್ನತದ್ವರ್ಣಕ್ಷತ್ರಸ್ತರ ಶಬ್ದಃ
- 12 ಸ್ವರೂಪವಾಚಕೋವೈಯ್ಯಾಕರಣ ಇವಾರ್ಥಭಾಧಾತ್ವಂವೃತ್ತಃ ಉಪಸರ್ಗಶ್ಚ ಧಾತುಪ್ರಯೋಗಾ ದನ್ಯತ್ರದು
- 13 ರ್ಥಶ್ಚೋ ವಿಗ್ರಹಶ್ಚ ಸಮಾನ ತದ್ಧಿತ ವ್ಯಾಖ್ಯಾನಾದ ನೃತ್ರತತ್ಪರಿ ಪಾಲಿತಾಯಾಧರಾಂಗನಾಯಾ ಮುಖಜವನ ವಾಸಿದೇ
- 14 ಶೋರಮಣೀಯ ಸ್ತುತಿಲಕ ಇವ ಮಹಾತಚಾಕ ಗ್ರಾಮೋ ರಾಜತೇ || ಯತ್ರ ದ್ವಿಜಾಶ್ಚಮದಮಾದಿ ಗುಣೈರು ಪೇತಾ ಸ್ವಾಧ್ಯಾಯ
- 15 ಯಜ್ಞ ಜಪ ಹೋಮ ಸಮಾಧಿನಿಷ್ಕಾಃ ಅಧ್ಯಾಪನಾಧ್ಯಯನ ಯಾಜನದಾನ ಮುಖ್ಯೈ ಪೃಷ್ಠಮಭಿನ್ನಿಜಗೃಹೇಷು ಸದಾ ರ ಮನ್ತೇ ||
- 16 ಯತ್ರೈ ಪಂಡಿತ ಜನೋ ವಿದುಷಃ ಪೃಥಿವ್ಯಾಂ ವಾದೇ ವಿಜಿತ್ಯ ವಿಜಯಂ ನಿಜಮಾತನೋತಿ ವ್ಯಾಖ್ಯಾನ ಚಿಂತನ ವಿಚಾರಣ
- 17 ವಾದ ಶಿಕ್ಷಾ ವ್ಯಾಪಾರ ವರ್ಗ ಚತುರಃ ಪೃಥಿವೀ ಪ್ರದೀಪಃ || ಯತ್ರ ತ್ಯಾಧ್ಯೇತಾ ರೋ ಗ್ರಸ್ತ ನಿರಸ್ತಾದ್ಯ ಚ್ಚಾರಣ ದೋಷವರ್ಜಿತಂ
- 18 ಸ್ವರವರ್ಣಪದ ಕ್ರಮಸಂಹಿತಾ ಯಥಾ ಲಕ್ಷಣ ಮಧೀಯಾನಾಃ ನಿಜೋತ್ಕರ್ಷಮಪೇಕ್ಷಮಾಣಾ ಸ್ವಹಸ್ತಂ ವಿಂಶ ತಿಂಚ
- 19 ತ್ಪಾರಿಂಶತಮಹೀತಿಂಶತಂ ವಿಂಶತ್ಯುತ್ಪರಂಚ ವಾರಾನ್ ಸದಸ್ಯಧೀಯತೇ ಯತ್ರ ಕಲ್ಪ ಸೂತ್ರ ಶ್ರಾವಣಶ್ಚಾತ್ರಾ ಸ್ವಯಂ ಪರಿಕ
- 20 ಲ್ಪಿತೈಷಿಕ ಪಾಶುಕಸೋಮಿಕ ವೇದಿಕಾಃ ಸ್ವಪಂಕಲತಾಹವನೀಯಾದ್ಯಗ್ನಯಃ ಸ್ತೋತ್ರೇಕ್ಷಿತ ಪತ್ತೀಶಾರಾ ಸಂದೋಹ (ಹ) ವಿದ್ವಾನ್
- 21 ನಚಾತ್ಮಾಲ ಶಾಮಿತ್ರ ಮಾರ್ಜ್ಜಾಲೇಯಾಗ್ನಿಧ್ಯಧಿಷ್ಠಾ ನ್ತಾ ಪ್ರದೇಶಾಸ್ತತ್ತ್ವತು ಪ್ರಯೋಗಂ ಸದಾಭ್ಯಾಸಂ ತ್ಯೇವಮಾದಿಗು
- 22 ಣಾಲಂಕಾರಾಯಾ ಶೇಷಗ್ರಾಮ ಮಹಾಜನಾಯ ಪಾದಪೂಜಾಂ ದತ್ವಾ ಶಕ ನೃಪಾತೀತ ಸಂವತ್ಸರೇಷು ನವತೇ ಪೈ ಕೋನಾಶೀತ್ಯಧಿಕೇಷು
- 23 ವಿಳಂಬ ಸಂವತ್ಸರ ಪೈಶಾಖ ಶುದ್ಧ ತ್ಯತೀಯಾಯಾ ಮಾದಿತ್ಯವಾರೇ ಕುಡುವರ್ಣಿಯಾಂಗೀರಸ ಗೋತ್ರ ಶ್ರೀಧರೋ ಪಾಥ್ಯಾಯ ಸೂನು
- 24 ಪೃಥು ಮಹಾಬೇಹಯೋ ಅನ್ವರ್ಥೇದಿ ಅಜಗ್ರಾಮ ಸಮುದ್ಯುತಾ ತ್ರೇಯ ಗೋತ್ರಾ ಅಡುದ್ವಿ ವೇದಿಸೂನು ಮಾರ್ಗ್ವ ಸಾಯಕವೇ

25 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ
26 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ
27 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ
28 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ
29 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ
30 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ

31 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ
32 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ
33 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ
34 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ
35 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ
36 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ
37 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ
38 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ
39 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ
40 ಉತ್ತಮಗ್ರಾಮ ಮಹಾಬೇಹಯೋ ಗೋತ್ರ ಗೋಪರ್ವ ಸನಾಗದೇವ ಸೂನು ಗೋಹಯ್ಯ ಕುಂಟನ ಕೆಣಿಯೂರಟ್ಟ ಹರವೋರಿ

- ³⁵ ಕೃಷ್ಣ ತಟಾಕ ಕ್ಷೇತ್ರಮನನ್ನೇಷಾಪಾಯೋಗ್ಯ ತತ್ತಟಾಕ ಜಲಂ ಸರ್ವ ಪರಿಹಾರಂ ಮುಖಾಬಗಾದಾಹಾಯ ತದನು ಮತ್ಯಾ ಚಂದ್ರ
- ³⁶ ತಾರಮಣ್ಯಪೀಶ್ವರಾಯ ಮುಕ್ತವನ್ತಃ || ಎರಡೇ ಪರಿಪಾಲಯಂತಿ ಸೇಷಾಂ ದಾನಸಮಂ ಪಲಂಯೇತ್ಸೇತನ್ನಾ ಶಯಂತಿ
- ³⁷ ಭೂಣ ಪತ್ಯಾ ಸಮೋದೋಷ ಸ್ತದಾಚಾಪ ವೇಪತ್ಯಂಬ್ರಹ್ಮಣಸ್ತಂಚ ರೋಭೇನೋಪ ಹಿನ್ಯಸ್ಯಃ ಸಪಾಪಾತ್ಯಾ ಪರೇಲೋ
- ³⁸ ಕೇಗ್ಯದ್ವೋ ಚೈತ್ಯೇನಚೀಪತಿ ವಾದೀಥ ಪಂಚಾನನ ಭಟ್ಟಿ ವಿಷ್ಣು ಶ್ಯಾಸ್ತಾಂ ಬುಧೇಶ್ವಾರಮಿತಸ್ತು ಪ್ತಃ ಅಣ್ಣೂರ
- ³⁹ ಶಂಭೋಜ್ಯದ ಪದ್ಯ ಬ್ರಿಂಗಃ ತಕ್ಸೇತ್ರೇವಾ ಪಚನಂ ಪೃಥತ್ತದ್ವ್ಯಾಮ ಬನ್ಯಾ ಶಿಲಕಃ ಕುಲಸ್ಯ ದೇವದ್ವಿಜಾ
- ⁴⁰ ಗ್ಯಾತ್ರ್ವನದತ್ತಚಿತ್ರಃ ಗ್ರಾಮ ಪ್ರಯುಕ್ತ್ಯಾ ಲಬಿತಂ ವ ದತ್ತ ಸವತ್ಸರಂ ಕಾಶ್ಯಪ ಮಾಧವಾಬ್ಧಃ
- ⁴¹ ಮಹಾ ಗ್ರಾಮ ರೂಕ್ಮ ಗುಣೈಯನಾಗವತ್ಸ್ಯೇ ಬರಳಿಯರವಾರಿನಾಕಿಯ ಲಬಿತ ಮಂಗಳಂ ಶಿ

74

ಅದೇ ಹೋಬಳಿ ಬಿಸಲಹಳ್ಳಿ ಪಾರೆನ್ನಿನಲ್ಲಿ ಹೂಲಿಮರದ ಕೆಳಗೆ ತುಂಡಾಗಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು..

- | | |
|---|---|
| ¹ ಸ್ವಸ್ತಿಯಪು ನಿಯಮಸ್ವಾಧ್ಯಾಯ | ⁶ ನಮಸ್ತಿವಾಯವಾಗಿ |
| ² ಧ್ಯಾನಧಾರಣ ಮಾನಾನುಪ್ರಾಪನ ಜಪ | ⁷ ಶ್ರೀಮತು ಪ್ರತಾಪ ಚ |
| ³ ಸಮಾಧಿಶಿಲಗುಣಸಂಪನ್ನರಪ್ಪಶ್ರೀ | ⁸ ಕೃಪಶ್ರೀಸಿಂಹಾಣವೇವವರ್ಷ ೭ನೆಯಧಾತುಸಂವತ್ಸರ |
| ⁴ ಮದನಾದಿಯಗ್ರಹಾರ ಹಿರಿಯೂರಸ್ತಾ | ⁹ ಚಿಟ್ಟೂರಲಬಿಟ್ಟು ದುಕ್ಕಚ್ಚಿವಿಯು |
| ⁵ ನಾಥಿಪತಿ ಶ್ರೀಮನ್ಮಹಾ .. ಬೊಮ್ಮಯನಾಯಕನು | ¹⁰ ಲಯ |

75

ಅದೇ ಹೋಬಳಿ ಬಸವನಂದಿಹಳ್ಳಿ ಗ್ರಾಮದ ಗುಡ್ಡದ ಬುಡದಲ್ಲಿರುವ ಕೆರೆ ಕಟ್ಟಿಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ
- ² ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವ
- ³ ಸ್ತಿ ಶ್ರೀಮತು ಯಾದವನಾರಾಯಣ ಭುಜಬಳ
- ⁴ ಪ್ರಾಥಮ್ಯತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀರಾಮಚಂದ್ರ ರಾಯರಾ
- ⁵ ಜ್ಯೋದಯದ ೧೧ನೆಯ ಚಿತ್ರಧಾನು ಸಂವತ್ಸರ ಧಾದ್ರಪದ
- ⁶ ಸೋಮವಾರದಲು ಶ್ರೀಕೊಂಗಾಲ ಬಂಕಣ
- ⁷ ದೇವರ ಪರುವತ ವೂಡೆಯರಳಿಯ ಹಡವಳನಕೂಡೆ
- ⁸ ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ||ಶಿ

76

ತಾಡಗುಂದ ಹೋಬಳಿ ಚಿಕ್ಕಮಾಗಡಿಗೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಹಳ್ಳದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-6"

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಮಾರಾಕ್ರ್ ಆರಸರ್ ಬನವನ ಮೂ
 - ² ವತ್ತಿಪ್ಪಾಸಿರಮನಾಳಿಬನ್ನಿಕ್ಕೆಯನಾಬ್ಬ ಪು
 - ³ ಣ್ಣನಾದಿಗಾಪುಣ್ಣನ್ ತಮ್ಮಾಳ್ವ ನಿಜಿಯ ಎರಗನೊಳ್ಳೊಡಿ
 - ⁴ ಕಾದಿ ಅಳಗರಕುಪಾಸದೊ
 - ⁵ ಸರ್ಗಾಲಯಪೊಕ್ಕ
- (ಕಲ್ಲು ಚಿಕ್ಕ ಯೆದ್ದು ಹೋಗಿದೆ)

77

ಅದೇ ಹೋಬಳಿ ಬನ್ನಣ್ಣಕೆ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

- ¹ ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ ಗು
- ² ನಾರ್ಪ್ಪ ಭು ದೊಂಮ್ಮ
- ³ ಅಶನಮುಗ ಮಾದರ್ವನು ತಂಮ ಸೋಮಂಥನು ಅ
- ⁴ ರಿಗೆ ಮಸರೆಯಲಿ ಗುಡನ ಮಕಳು ಕಾಳದೊಂಮ
- ⁵ ಸೋಮದಾಯಾದತನದಿಂ ಕಂನವನಿಕ್ಕಿ ಯಿಜಿಯ
- ⁶ ಹದ್ದು ಮಕ್ಕಳು ಹಂದಿರಕೂಡಿ ಹುಯ್ಯಲನೆಬ್ಬಿಸಿ
- ⁷ ಕೊಂಧು ತಾನುಂ ಶಿವಪಾದದೊಳ್ಳೊಕ್ಕನಾದಂ

ಆನವಚ್ಚಿ ಹೋಗುಮ್ನ ನಹಾಳು ಹಳೇಗ್ರಾಮದ ಪಾಳುದೇವಾಲಯದ ಹಿಂದೆ ಬಿದ್ದಿರುವ
ತುಂಡುಕಲ್ಲು.

¹ ಶ್ರೀ ಪ್ರದೀಪವಲ್ಲಿಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಭಟ್ಟಾರ

3 ಕ್ಯಾಥರಣ ಶ್ರೀಮದ್ಭೂಲೋಕ ಮಲ್ಲದೇವರ ವಿಜಯರಾ

ಪ್ರಪದ್ಧವಾನ ಮಾಡಂದ್ರಾಕ್ಷತಾರಂ ನಲಿತ್ತುಂ ಕಲ್ಯಾಣದ

4 ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂದ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ

೪ ದತ್ತಿರದ ಕರಶಾಣಿಯೆನಲು ತಾನಾಸಿಲತೆಯಿಮನೆವ

೦ ತಿಪ್ಪ | ಆತನನ್ನಯಾಗಮ ಪೃಶಸ್ತಿ ಯೆಂತೆಂದಡೆ ಸ್ವಸ್ತಿನಮಧಿ

7 ಕೇಸ್ಸರ ಬನವಾಸಿ ಪುರವರಾಧೀಶ್ವರ ಜಯಂತೀ ಮಧುಕೇಶ್ವರ

೫ ದೇವ ಪ್ರತ್ಯಕ್ಷಾಕ್ಷಿ ನಂಭವ ಚತುರಾಶೀಃ

9 ಸುವರ್ಣಗರುಡಧ್ವಜ ಜಗದ್ವಿಧಿತಾಪ್ನಾ ದಶ

10 ದ್ರಿಖರಿ ಶಿಖರ ಸಂಸ್ಥಾಪಿತ ಸ್ವತಿಕ

11 ಶ್ರೀಮಯೂರವರ್ಷ ಮಹಾಮಹೀ ಪಾಳಕ

12 ವಿರಾಜಮಾನ ಮಾನೋನ್ಮತರುಂ ವಿರಾಜಿತರಪ್ಪ

ಅದೇ ಹೋ|ಹಿರೇಚವುಟಿ ಗ್ರಾಮದ ಎಲ್ಲೆಯಲ್ಲಿ ಎಮನೂರು ಪಗಮೇಶ್ವರದೇವಾಲಯದ ಬಳಿಯಣ ಕಲ್ಲು.

1 ನಮಸ್ತುಂಗ ಶಿವಶ್ಚಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಶ್ರೀಗಿರಿ
ಶಂರವೀಂ

2 ದು ಸಲರಾತ್ಯ ವಿಚ್ಛಿಬ್ಧಮರುತ್ಸಮುದ್ಯೋಗನುತಾಪ್ತಮೂರ್ತಿ ಭುವನಸ್ಥಿತಕಾರಣನೀತ್ಯರ

ಜಯಂತಿಗೆ ನ ಪಂಗೆ ತಾಂ ಮೆನೊಣೆಪ್ಪಿಗೆ ಮಾನ್ಯದಯಾಪರಂಗೆ ಹೈದ್ರಾಗದೆ ನೇನಕುನಲನುಪುಳಿನಮೀಗೆ

4 ಮನೋರಥಂಗಳ || ಪುಂಗವಂ ಮಾಡುಗೆ ಜಯಸಿಂಗನೃಪಂಗೆ ನೆಗೆರ್ದೊಮ್ಮಯನೂರಾದೇವಂ ಗುಣಸಿಧಿಕಾ

ಮಗಾ

* ವೃಡಂಗಿಂತೀ ನೆಲನಾಯನವುಳ್ಳಂ ನೆವರಂ || ಸೃಷ್ಟಿಸಮಸ್ತಭುವನಾತ್ರಯಶ್ರೀ ಪ್ರದ್ವೀವಲ್ಲಭಂ ಕಳಚುರ್ಯ್ಯುಕುಳಮಹಾ
ಭೂಪ

ಉಭಯಬಳ ಚಕ್ರವರ್ತಿ ಮಗಾರಾಜಾಧಿರಾಜನಿನಿ | ಪರಭೂಪಾಳಕರಂ ಪಳಂಚಲೆದುದೋರ್ವಿಕ್ಕಾಂತದಿಂ ತ್ಯಾಗದಿಂ

7 ನೆರವುಳ್ಳ ಪ್ರಕರಕ್ಕೆ ಮಾಡಿ ಮುದಮಂ ಕಾರುಣ್ಯದಿಂದ ಕಾದು ತತ್ಸರಣಾಯಾತರನಾತ್ ಸತ್ಯಗುಣದಿಂದ ಮರಾಳ್ಯಾದೆಯಿಂದ

⁸ ದಾಕ್ಷನಾದರದಿಂ ಕುಂತಳಚಕ್ರವರ್ತಿ ವಿಜಯಾದಿತ್ಯಂ ಮಹೀಚಕ್ರಮಂ || ತತ್ಪಾದಪದ್ಮೋಪಚರಣಿ||ನೆಗಳೆ ಜಯಂ ಪೋಗಳೆ ಜ||ಗಂ||

“.....ಮಿಗ ತನ್ನಳವಳಿಯ ಬೊಮ್ಮಯ್ಯಂ ಪಾಳಿಸುಪಂ ನೆಗೆದ್ದೀ ಬನವಕೆನಾದಂದಿಗಿಬಂಬರ ಪ್ಯಯ್ ಕೀರ್ತಿ
ಲತೆಯುಂ ಶೀಯುಂ |

10 ನತಸ್ತವಾಳರು ಬೀಡೆ ಪಣಂಚಲೆದರ್ಥಮನಕ್ಕಿಗಿತ್ತು ಸಾಮದಿನಶ್ಯಾನೆ ದಾಜಿರಾಜಮಹಿಮಂ ಪ್ರತಿಪಾ
ಳಿಸುವಂ ನಿರಂತ

11 ಬನವಸೆ ನಾಡನಾದಮೆಕದಂಬರ ಸಂಕತಿ ಸೋವಿದೇವ ನತ್ಯನುಪಮ ವಿಕ್ರಮಂನೆಗೆಳೆ ತನ್ನ ಸಮುಂನತಕ್ಕೀರ್ತಿ
ಧಾತಿ,ಯೊಳು ||

13 ಬನವನೇ ಬೆಲೆಬೆಲೆಗಳು ನೆಗೆದ್ದೊಳಗರೆ ಬಂಡದೊಳ್ದಾರಮಾಡುದಾ ಜನಪದದೊಳು ವಿರಾಜಿಸುವ ಕೆಯ್ದೊಲದಿಂವನದಿಂ
ತುಣಾಕದಿಂ

18 ನರಸಿಂಹಪಂಡಿತಿ ಬಳಸಿ ಮಾಡುವುದಾಗಿೌಳಿ ಪೆಮ್ಮ ನೂರಿಳಾಜನಜನಿಕಾನುರಾಗ ವಿಧವೋದಯಮುಕ್ತನೌಖ್ಯ
ಸಂಪದ್

* 4. ಪುರವಿಹಿತ ಪರಿಣಿತ ವ್ಯಾಖ್ಯಾರ್ಥಿಗಳು ಭವದ ಅರಬದ್ವಿಷಯವನು ನಿರವಧ್ಯವೆಂಬದಕ್ಕೆ ಭವಮಾಣಿಕಕ್ಕೆ ತಿನ್ನುವರು

* * * * *

ಪ್ರತಿಭಟನೆಗೆ ಸಿದ್ಧರಾಗಿರುವುದು. ಇದರಲ್ಲಿ ಸರ್ಕಾರದ ಪಾತ್ರವು ಮುಖ್ಯವಾಗಿರುತ್ತದೆ. ಇದನ್ನು ಸರ್ಕಾರದ ಮುಖಾಂತರವೇ ಮಾಡಬೇಕು. ಇದನ್ನು ಸರ್ಕಾರದ ಮುಖಾಂತರವೇ ಮಾಡಬೇಕು.

11. ಬಹು ಕೂಲಿಗಾರರನ್ನು ನಮ್ಮ ಕಾರ್ಖಾನೆಯಲ್ಲಿ ಉದ್ಯೋಗಕ್ಕೆ ತೆಗೆದುಕೊಳ್ಳುವ ಬಗ್ಗೆ ನಿಮ್ಮ ಕಾರ್ಖಾನೆಯಲ್ಲಿ
ಕೆಲಸ ಮಾಡುತ್ತಿರುವ

- ¹⁸ ದೇವದ್ವಾರಾಬಿಡಗತ್ತನ್ನೋಟಕ್ಕೆ ಶೋಕಕ್ಕೆ ದರ್ಪದೀಪಪಟಯಕ್ಕೆ ಪುಂಜಿ ದೆ.....
- ¹⁹ತದನನ್ನರಮಾ ಮುಖಾಪರಾಂ ಕಾಮಗಾಪೂತಂ ಶ್ರೀರಾಮೋತ್ತರ ದೇವಾಲಯದ ಪೀಣೋರ್ಣಿ
ದ್ವಾರಕ್ಕಂ ನಿತ್ಯಪೂಜಗಂ ನಿತ್ಯವೇದಕ್ಕಂ
- ²⁰ ಶ್ರೀಮತ್ಪಾಳಕ್ಕ ಚಕ್ರವರ್ತಿ ಜಗದೇಕವ್ಯಾಧೇವ ವರ್ಷದ ಸಾಸಿವೆಶ್ಚತ್ತನೆಯ ಪ್ರಭವ ಸಂವತ್ಸರದ ಪಾಷ ಮಾಸದ
ಮಾಸಾಶಿಲ
- ²¹ ತ್ರರಾಗುಣ ಸಂಕ್ರಮಣ ವ ತೀಪಾತ ಸೋಮವಾರದಂದು ಬಲಕೆಪೆಯ ಮೊದಲೇರಿಯ ಕೆಳಗೆ ಸಾಯಿರಮರದ
- ²² ಅಡಕೆಯೋಟದ ರೂತ ನೆಲನಂ ಧಾರಾಪೂರ್ವಕದಿನತ್ತನುದಾರಯಿಂ

ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಒಮನೂರು ಪರದೇಶ್ಚರ ದೇವಾಲಯದ ಬಳಿ ಪೀಠಗಲ್ಲು.

ಪ್ರಮಾಣ 3'—11'×2'—11"

- | | |
|--|--|
| ¹ ಒಂ ನಮಃ ಶಿವಾಯ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕಳಚುರ್ಯ್ | ¹ ಸೆಟ್ಟಿಯ ಮಗಂ ಸೋವಿಸೆಟ್ಟಿ ಯಾವೂರ |
| ² ಭುಜ ಬಳ ಚಕ್ರವರ್ತಿ ರಾಯ ಮುರಾರಿ ಸೋ | ² ಕುಜು ಕುಯರೊಳು ಕಾದಿವರಂ ಕೊಂಡು |
| ³ ವಿಧೇವ ವರ್ಷದ ೧೮ನೆಯ ದುಂದುಭಿ ಸಂವತ್ಸರ | ³ ಸತ್ತು ಸುರಗಣಕೆಯರೊಳ್ಳೂಡಿದಾ ಆತ |
| ⁴ ಅಶ್ವಿಣ ಒಮಳ ೧೩ ಅದಿವಾರ ದಂದು | ⁴ ನ ಸಮ್ಮಂ.....ಕ್ಕು ನಿಲಿದಂ ಮಂಗಳಮಹಾಶ್ರೀ |
| ⁵ ಎಂಣೆಗೇರಿಯ ಹರುವ ಬವ್ವಿ | |

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಪೀಠಗಲ್ಲು.

- ¹ ಒಂ ನಮಃ ಶಿವಾಭ್ಯಾಂ ನಾಮ ಚರಾಭ್ಯಾಂ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈಲೋ
- ² ಕೃ ನಗರಾ ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಶ್ರೀಮತ್ಕಳಚುರ್ಯ ನಿಜಭುಜಬಳ ತ್ರಿಭುವನ ಮಲ್ಲ
- ³ ದೇವವರ್ಷದ ೧೧ನೆಯ ವ್ಯಯಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ಅದಿವಾರದಂದು ಗಿಣ್ಣುಲಗುಂಡಿಯ
- ⁴ ಕೋಟಿಯಂ ಗುತ್ತಿಮಂಡಳಿಕ ಬಮ್ಮರನುಂ ವೀರರನುಂ ಮುತ್ತಿಕಾದಿವಳ್ಳ ಕೊಯ್ಯಣ ಮಂಡ
- ⁵ ಲಕ ಬಲ್ವಂಗೆ ಹೋಗದಿರಲು ಪಾಯದಿಂ ಹೊಜವಣ್ಣಿಸದ ಸಮಯದೊಳು | ಶಂಭವೇ ನಮಃ
- ⁶ ಪರಹಿತ ಚರಿತಂ ಚರಿತ ಪರೋಪಕಾರಾರ್ಥ ಮೀಶ್ವರ ಪದಾಂಬುರುಹೈಕ ಭೃಂಗನೇನ
- ⁷ ಲಾದ್ಯೋರೆಯಾದಕ್ಕೆಳತ ಮಲ್ಲಸೆಟ್ಟಿಯ ಗುಣದೊಳ್ | ಚಂಪಕ | ಕರಿಘಟಿಯನ್ನರಂಗಳಚಯಮಂ
- ⁸ ನರಸದ್ಭಟಕೋಟಿ ಯೂಧಮಂ ಸುರಪತಿ ಹವ್ಯವಾಹನ ಕುಬೇರ ನರವಾಹನವೆನ್ನು ಮೈರೀಂಗಳರ ನೆ
- ⁹ ವದಿಂದ ದೇವಚಯಮಂ ಕರೆ ದೀವನೆನಕ್ಕೆ ಬಣ್ಣ
- ¹⁰ ಸಲ್ಪರಿಣತ ವಿದ್ವನಾವನವನೀತಳದೊಳ್ಳಲ ಕೇತ ಮಲ್ಲಸೆಟ್ಟಿಯ.....

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಸೋಮಣ್ಣನ ಪಶದಲ್ಲಿದ್ದ ತಾಪ್ರ ಶಾಸನ
(2 ಹಲಗೆ ಉಂಗರವಿಲ್ಲ.)

1ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

- | | |
|---|---|
| ¹ ನಿರ್ವಿಘ್ನಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ | ¹⁶ ಗಂಡರಗಾನಿ ಗದೆ ಬ ೧ ದರವಳಗೆ ಯ |
| ² ಚಂದ್ರ ಚಾಮರಚಾರವೇ ತೈಲೋಕ್ಯನಗರಾರಂಭ | ¹⁷ ಮ್ಮಾನದ ಗದೆ ಯಿದಕ್ಕೆ ಸಲುವ ಮನೆ ದ |
| ³ ಮೂಲಸ್ತಂಭಾಯ ಶಂಬವೇ \|\| ಸ್ವಸ್ತಿಶ್ರೀಣಯಾ | ¹⁸ ೪ ಹಿತ್ತಲು ತಿವ್ವೆಗುಂಡೆ ಪಕ್ಕಲು ಸಹ |
| ⁴ ಭೃದಯಾ ನೃಪ ಶಾಲಿವಾಹನಶಕ ಪರಾ | ¹⁹ ವಾಗಿ ಸಿರಾಸ್ತಾಪನೆ ಮಾಡಿಸಿಕೊಟ್ಟ ಯಧೇವ |
| ⁵ ಪ ೧೬೯೦ನೆಯ ಪ್ರವರ್ತಮಾನ ಸರಪ | ²⁰ ಯ ಭೂಮಿಯಲು ಯದಂಥ ನಿಧಿನಿಕ್ಷೇ |
| ⁶ ಧಾರಿನಾಮ ಸಂ\|\| ರದ ಮಾಗ ಶು\|\| ೭ ಯ | ²¹ ಪ ಯೋನುಂಟಾದ್ದಂನ್ನು ಅನುಭವಿಸಿಕೊಂಡು |
| ⁷ ಲು ಶ್ರೀಮತ್ಪುರು\|\| ನಂದಿನಾಥ ಪುರದ | ²² ಬಾಹದಂದು ನಂಮ್ಮ ಪುತ್ರ ಮಿತ್ರ ಜ್ಞಾತಿ |
| ⁸ ಗೌಡರು ಬನವಲಂಗಪ್ಪನವರು ಚಲು | ²³ ಬಾಂಧವರು ಯವಾದಿಗುರು ಸಹೋದರ |
| ⁹ ೪ ಗ್ರಾಮದಲು ಯಹ ಹೊವಕ್ಕಲು | ²⁴ ರು ಮುಂತಾದವರ ಅನುಮತಿಯಂ |
| ¹⁰ ಸೋಮಪ್ಪನವರಾ ಅಧಿದೇವತೆ ಯಾದ | ²⁵ ದ ಬರಿಸಿಕೊಟ್ಟ ಭೂದಾನ ಪಟೆ ನಿಮಗೆ |
| ¹¹ ಪರಸಿವಮೂರ್ತಿ ಸದ್ವರ್ತಮಾಸ್ತುರೂಪ | ²⁶ ಜಲಸ್ತಾಪನೆ ಮಾಡಿ ಇದೇವೆ ನಿಮ್ಮ ಸಂ |
| ¹² ಮಾಧಿ ಶ್ರೀಕೃಷ್ಣರ ಬಸವೇಶ್ವರನ ಗ | ²⁷ ತಾನಪಾರಂಪರೈಯಾಗಿ ಆ ಚಂದ್ರಾ |
| ¹³ ದಿಗೆ ಮೇಳಾರಾಧನೆ ಬಗ್ಗೆ ಬರಿಸಿಕೊಟ್ಟ | ²⁸ ಕ್ಕ ಸ್ವಾಯುಗಳಾಗಿ ಅನುಭವ |
| ¹⁴ ಭೃಗುಪುತ್ರ ಪುತ್ರಿಕಮ ವಂತಂದರೆ ನಂ | ²⁹ ಸಿ ಕೊಂಡು ಬಹದಂ |
| ¹⁵ ಭೃಗುಪುತ್ರ ಪುತ್ರಿಕಮ ವಂತಂದರೆ ನಂ | ³⁰ ದು ಬರಿ |

(ಇದೇ ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿ ಪೇರೆ ಶಾಸನ ಬರೆದಿರುತ್ತದೆ.)

(2ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.)

- 81 ಕೊಟಗೊದಾನ ಪಟಯದಕ್ಕೆ ಯವ
- 82 ರುಶದಾರಭಾ ಅರರ ಅಳವಿಲು ಗು ||೨||
- 83 ವಿರೋಧಿ ಸಂ | ರಕ್ತೆ ೧ | ಯ ಪ್ರಮಾಣದ
- 84 ಲು ಚಡ ಅಳತಿಲ ಅರುವರಾಪ ದೊಡ
- 85 ಅಂತು ಅಳತೆ ತುಂಬಿದ ಮೈಚೆರು 'ರ
- 86 ವಿಗೆ ಗ || ಮೂರು ಹೊಂನ ತತ್ತು ಕೊಂಡು
- 87 ಬರುವುದು ಯೆಂದು ಬರಿಸಿಕೊಟ ಧೂ
- 88 ದಾನ ಪಟೆ ೧ ಶ್ಲೋಕ ಸ್ತದತ್ತಾದ್ತಿ
- 89 ಗುಣಂಪಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲ
- 90 ನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ತ
- 91 ದತ್ತಂ ನಿಸ್ಸಲಂ ಧವೇತ್ತು

- 42 ಯದಕ್ಕೆ ಸಾಕ್ಷಿ
- 43 ತೋರಿ ಕೆಂಚಣ್ಣನಸಾಕ್ಷಿ
- 44 ಮೊಣಸಿನ ಹಾಳ ಸಿಂಗಯನಸಾಕ್ಷಿ
- 45 ಬೈರನಹಳ್ಳಿ ಗಿರಿಯಪ್ಪನ ಸಾಕ್ಷಿ
- 46 ಕೆಂವಾರ ವೀರಣ್ಣನ ಸಾಕ್ಷಿ
- 47 ಯಂತಿವರ ಸನ್ನ ತದಿಂದ ಬರದಾ
- 48 ತ ಶಾನದೋಗರ ಮುತ್ತಲ್ಲಕ ನ
- 49 ರ ಸಪ್ಪನ ಸ್ತ ದನ್ನೊರ ಬರಹ
- 50 ಬಸವಲಿಂಗಯ ದೇವರ ಸ್ತಹಸ್ತ ದಿ
- 51 ಂದಾ ಬರಕೊಟ್ಟ ಧೂದಾನವಹಿತ

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ಅದೇ ಹಿರೇ ಚಪುಟಿ ಸೋಮಣ್ಣನಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನದ ೧ನೆಯ ಪತ್ರದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವ ಮತ್ತೊಂದು ಶಾಸನ.

- 1 ರಾ | ಕೊಟ್ಟುರ ಬಸವೇಸ್ವರ ದೇವರಿಗೆ
- 2 ದೀಪಾರಾಧನೆಗೆ ಕೊಟ್ಟುದು ಯ ದೇವರ
- 3 ಪುತ್ರ ಸಂತಾನರಾದ ಚಿ | ಸೋಮಪನ ವ
- 4 ರಿಗೆ ಕೈಯಲ್ಲು ಸರ್ವಧಾರಿ ನಾಮ
- 5 ಸಂ || ರದ ಮಾಗೆ ಬ ೧೩ ಗುರುವಾರ
- 6 ದಲ್ಲು ರಾ | ನಾಡಿಗರು ಕಾಳಪನ ವ
- 7 ರು ರಾ | ದೇಶಾಯುಭಿಪ್ಪಪನ ವ
- 8 ರು ಪುರದ ಗೌಡರು ಬಸವಲಿಂ
- 9 ಗಯ್ಯನವರು ನಾ ಉನಂಮ ಉಂ
- 10 ಬಳಿ ಧೂಮಿವೊಳಗೆ ಗಂದ ಕೊನಿ
- 11 ಹೊಲ ಹಕ್ಕಲ್ಲು ಮನಿಗೆ ಸಹ ನಾ ಉ
- 12 ಯಲ್ಲವರು ಕುಶಲದಿಂದ್ವಿರಸ್ತಾ
- 13 ಮಾಡಿ ಕಲ್ಲನಡಿಸಿ ಕೊಟ್ಟಧೇವ ಮೇ
- 14 ರಾಗಿ ಯಾ ಭೂಮಿಗೆ ಬೋಡಿ ಗಂ ||೨||
- 15 ಪ್ರಮಾಣದಲ್ಲು ಉರಂತತಕ್ಕೆ ಅಳ
- 16 ವಿ ೬ ಪ್ರಮಾಣದಲ್ಲು ಮಾಡಿದಲ್ಲು ಯಿ ಹೊ
- 17 ಲಕ್ಕೆ ಅಳವಿತುಂಬ ತನಕ ಗಂ ||೨||
- 18 ಪ್ರಮಾಣದಲ್ಲು ಮುಂದೆ ಪಟ್ಟ ಪಳಿಗೆಯೇ
- 19 ನು ಯಿಲ್ಲವೆಂದು ಬರಕೊಟ್ಟುದು ಬಲ್ಲಗಿ

- 20 ಮುಂದೆ ಅಳವಿ ತುಂಬಿದ ಹಿಡೆಮುಂದೆ
- 21 ಬೋಡಿ ಗ|| ೨ || ಪಟ್ಟಗಂ ||೨|| ಅಂ
- 22 ತು ಗ ೧ || ೦

(೨ನೆಯ ಪತ್ರದ ಹಿಂಭಾಗ)

- 23 ಅಕ್ಷರದಲ್ಲು ಮೂರು ಹೊಂನನುಯಿ
- 24 ಪ್ರಮಾಣದಲ್ಲು ಮುಂದೆ ಯಾವುದು
- 25 ಯೇನಯಿಲ್ಲ ವೆಂದು ಯಿ ಪ್ರಮಾಣ
- 26 ಮುಂದೆ ತತ್ತು ಕೊಂಡು ಸುಬದಲ್ಲ ಬವ
- 27 ಕಮಾಡಿಕೊಂಡು ಯಿಹೊದೆಂದು
- 28 ಬರಕೊಟ್ಟ ಕಲ್ಲ ಕಗದಲು ಯಿದಕೆ
- 29 ಸಾಕ್ಷಿ ತೋರಿ ಕೆಂಚಣ್ಣನ ಸಾಕ್ಷಿ ಚಿತ್ತನ
- 30 ಹಳಗಿ ಗಿರಿಯಂಜನ ಸಾ
- 31 ಕ್ಷಿ ೧ ಮೊಣಸಿನಹಾಳ ನಿಂಗ
- 32 ಜನ ಸಾಕ್ಷಿ ೧ ಕಮ್ಮರ ವೀರಂಜ
- 33 ನ ಸಾಕ್ಷಿ ೧ ಯಂತಿವರ ಸನ್ನ
- 34 ತದಿಂದ ಬರದಾತ ಸೊನ ಕಲ್ಲ
- 35 ವರಸಿವಯನ ಸುಹಸ್ತ ಬರ
- 36 ಹಲು ಬಸವಲಿಂಗದೇವರು ವ
- 37 ವಿತ್ತ ||

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ಅದೇ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಬಲಭಾಗ ಹಿತ್ತಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'—6"×1'—6"

- 1 ಕರಸಂವತ್ಸರ ಶ್ಯೇಷ್ಠ ಬ
- 2 ಹು ೧ ಆದಿವಾರದಲ್ಲೂ ಕಂ
- 3 ದಳಯ ಹೊಂಗಗೌಡನಾಹಡಿ

- 4 ದೇಸಿಗಾಪುಂಡನ ಆಳು ಯು
- 5 ದ್ವದಲು ಶಿವರೋಕಕೆ ಸಂದ
- 6 ವೀರ ಬಾಂಧವ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೇರಿದ ಕೋಟದಲ್ಲಿ ಮದಾರಸಾಬರ ಮನೆಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×1'—3"

- 1 ಶ್ರೀ ವಿಠಲನಮು ಸಮೇತುಂ
- 2 ಗ ಹಿರ ಭುಂಟಿ ಚಂದ್ರಚಾಪುರ
- 3 ಹಾರದೇಶ್ವರಯೋಗಕ್ಕೆ ಮಗರಾ ರಂಜಾ
- 4 ಮೂಲಸ್ತಂಭಾ ಯ ಸ್ವಯಂಭುಷೇ ತು

- 5 ಭಮಿಪ್ಪು ಪ್ಪಕ್ಷಿ ಶ್ರೀ ಚಯಾಭ್ಯುದಯ ಸಲವಾ
- 6 ಕನ ಕಣ ಭುಂಟಿ ೧೭೯೦ ವೆ ಕ್ವೀರಗಿ
- 7 ತಾಮ್ರಮಣಿ ಲಿಪಿಪಟ್ಟಿ ಹುಡುಮಿ ಸೋಮ
- 8 ದಂದುಗುತ್ತಳದ ಮಾಣಕಕಾಳಗ

- 9 ಉಡರಾ ಲಿಂಗಪ ಗೌಡರು ಸಮರ್ಪಿ
10 ಸಿದ ಉಂಬಳಿಂ || ≡ ಹೊಲನು ಮ
11 ದಪಗಲುಡರು ಉಳಿಗದ ನಮ

- 1ಕೆಂಟಪಗೆ ದಯ
1 ಸಾಲಿಸಿದ್ದು.....

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ನೋಮಣ್ಣನ ಹಿತ್ತಲಿನಲ್ಲಿ ಹುಣಸೇವರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×2'—0"

- 1 ನಮೋವೀತರಾಗಾಯ | ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ವಾಧ್ಯಾ ದಾ ಪೋಪುರಾಂ
2 ಧನಂಜೀಯಾತ್ಮೈಶ್ವರೋಕ್ತ ನಾಥಶ್ಚ ಶಾಕನಂ ಜಿನಶಾಕನಂ | ಸಾಗರ ಪಾರಿವೇಷ್ಟಿತ ಸಮಸ್ತ
3 ಧರಾರಮಣೋಪನತನಾಥೋಗವಿದಂಬಿನಂ ವಿವಿಕ್ತ ವಿಶ್ವ ತ ಸೂರತರಾ ಗ ಹಾರವಿಂ
4 ನಾಗರಬಂಡ ಸತ, ಪರಿವೇಷ್ಟನದಂ ಜನನೇತ್ಯ ಧೃತಿಶಾ ರಾಗ ಮುನಿಶ್ಚ ಮಾಣ್ಣದಮನಕಾ
5 ಬದಂಬನವಾ ಮಂಡಳಂ | ಸಾಗರಬಂಡಂ ಬಸವಾಶೆ ಗಾಗಿಕ್ಕುಂ ಭೂಪಣಂ ಬೊಬು
6 ಗಿರೆ ಬಾಗಿಮೆಚಗುಂ ನಾಗಲತಂ ಪುಗವನದಿ ನೆಲೆವ ತವೇಣಂ
7 ನಾಗರ ಬಂಡ ಸಾಗರಮಾಣೆ ಶೋಭು
8 ಸುಖಕಂಬಾಗಿ ಗೆಸೆಚಪ್ಪದೀ ನನುಜನಾ ಸೇನೇಟಿ
9 ಬಸದಿಯ ಮಾಡಿ ದರು ಯಂತಲ್ಲಿ ತಮ ಎದಿಕ್ಕುರು ಶಾಂತಿ ಜನೇಸ್ವರ
10 ಬಸದಿಯಂ ಮಾಡಿ ಕಂಪೋಪದಿಂ ಸಂತಸದಿಂ ಪಡೆದದ್ದರಾ ಚಂದ್ರ ಗುಣವಾರ್ಥಿಯು
ಪಡೆದು ಬಾಳುತ್ತಿರೆ ಪಲಕಾಲಂ ಪುರುಷಸಿವನಾಗ
11 ಸೆಟಿ ತನಯ ಪಂಪಂದೆರೆವಳ್ಳರನಿ ಯಕ್ಕನು ಮತಮಕುಂ ಪಡೆದು ಸುಖದಿಂ ಬಾಳುದು | ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾ
ಮಂಡಲೇಶ ರ ಅರಿಯಾ
12 ವಿಧಾಡ ಅಗಳಿ ಛಾಪೆಗೆ ತಪ್ಪವರಾಯರ ಗಂಡಚತುರ್ಮು
13 ದ್ವಾಧಿ ಪತಿ ಶ್ರೀವೀರಟುಕ್ಕರಾಯ ಮಹಾರಾಯರು ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿ ವಿ
14 ಶೋಧಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ತದಿಗೆ ಪರದೇವರ ನಿ
15 ಚಂದ್ರ ಗುಡ್ಡಗಳು ಮಪ್ಪ ಶಾಂತಿನಾ
16 ಥದೇವರ ಅಮೃತ ಪಡಿ ನಂದಾದೀಪ
17 ಕೆಚ್ಚಿಯ ಕೆಳಗೆ ಗದ್ದೆ ಬ ಈ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಲಿಸು
18
19 ಪಾರಣಾನಿ ಕುರು ಕ್ಷೇತ್ರ
20 ಕವಿಯು
21 ಪಾತಕನಕ್ಕು ಶ್ರೀ ಶಾಂತಿನಾಥ.....

87

ಅದೇ ಗ್ರಾಮದ ಹಳೇವೂರು ನಿವೇಶನದಲ್ಲಿ ದ್ಯಾಮವ್ಯನ ಗುಡಿ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" × 2'—9"

- 1 ನಮಸ್ತುಂಗಿ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಪುರಚಾರವೇ ತೈಶ್ವರೋಕ್ತ
2 ನಗರಾ ರಂಧಾ ಮೂಲಸ್ತಂಭಾಯ ಶ್ವಯಂಧುವೇ [ಶಂಭವೇ] ಸ್ವಸ್ತಿ ಶ್ರೀ
3 ಸಾಲವಾಹನ ಶಕ ವರುಷ ೧೬೩೮ನೆಯ ದುರ್ಮುಖ ಸಂ
4 ವತ್ಸರ ಅಸ್ತಿಷ್ಠ ಸು ೧ ಲ್ಲು ಶ್ರೀಮತು ದೇಸಾಯಿಗುತ್ತಳ
5 ದಹನುಮಂತ ಗೌಡರು ಸುಖದಿಂದ ರಾಜ್ಯವ
6 ನಾಳುತ್ತಿರಲು ೧೬೨೬ ನೆಯ ತಾರಣ ಸಂ|| ಚೈತ್ರ ಬ
7 ೫ ಲು ಬರಸಿದ ನಿರೂಪ | ಹುರಳಿ ಪಟ್ಟಣದ ಸೀಮೆವ
8 ಳಗಣ ಹಿರಿಯ ಚಪ್ಪಟಿಯ ಚಿಂನ ಬಸವ ಗೌಡರ ಮಗ
9 ವೀರವ ಗೌಡರಿಗೆ ಕುದುರೆ ದಾಣಿಕೆರುವ ಭೂಮಿವಳಗೆ ಪಾಲಿಸಿ ಕೊಂಡದ್ದು ಗ ೩
10 ವರಹ ಯದಕ್ಕೆ ಸ್ಥಳ ಮೇಲಣ ಹೊಲ || ೦೨
.....

88

ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಹನುಮಂತ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಮಾಸ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'—0"×1'—3"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾ ಮಂಡಲೇಶ
2 ಸ್ವರ ಪರಿವೇಶ ರಾಯನ ರಾಜ್ಯೋದಯ
3 ಧರ್ಮ ರಾಜ್ಯೋದಯ
4 ಧರ್ಮ ರಾಜ್ಯೋದಯ ಕ್ಷಯ ಸಂವ

- 5 ತ್ವರದ ವೈಸಾಕ ಸು ೮ ಸೋ ಶ್ರೀಮತು
6 ಶ್ರೀವಡ್ಡೆ ವೈವಹಾರಿಬಮ್ಮ ಸೆಟ್ಟಿಯ ಮ
7 ಗೆ ಪೋಚಿ ದೇವನು ಕೇತಮಲ್ಲ
8 ಕುಂತಳ ದೇಶದ ಗುಡಿ ನಾಡ ತಪುಟಿ
9 ಯ ಮೇಲೆ ಬಂದು ಹೆಂಡಿರುಡೆ
10 ವಾಗಕಾದಿಸತ್ತೊಡೆ ಅತನ ಸತಿ
ವಿಜಯ

- 11ಮಹಾಸತಿಯಾದಳು
12 ಶ್ರೀಮತು ಬಮ್ಮ ಗೌಡನ ಮಗ
13 ಮಾದ ಗ ಉಡಮಾಡಿಸಿದ
14 ಮದವಳಿಗೆ ಕಲು ನೆಡಿಸಿದು ಮಂಗಳ
15 ಮಹಾಶ್ರೀ ಶ್ರೀ

89

ಅದೇ ಚಿಕ್ಕಚಪುಟಿ ಗ್ರಾಮಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಗಾಡರಗದ್ದೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—6"×1'—3"

- | | |
|------------------------------|-------------------------------|
| 1 ವಿರೋಧಿಕ್ಕತು ಸಂ ವೈಶಾ | 8 ದು ಕಟಕೊಂಡಿದ್ದ ಕಾರಣ ನಿನ್ನ |
| 2 ಕ ಬ ೧ ಶ್ರೀಮತು ಚಿ ಚಪು | 9 ಮೇಲಣ ದಯದಿಂದ ಚಿಕ್ಕಚಪುಟಿಲಿ |
| 3 ಟಗ ಉಡ ಬಸಪ್ಪಗೆ ದೇಶಾಯಿ | 10 ಸತ್ತಿಗೆಮಾನ್ಯಾ ಅಯಿದು ವರಹಾ |
| 4 ಗುತ್ತಲ ಬಸಗಲುಡರು ಬರಸಿ | 11 ನ ಹೊಲನ ಪಾಲಿಸಿ ಕೊಟ್ಟವಾಗಿ |
| 5 ಳುಹಿಸಿದ ವಿನಿಯಾರ್ಥ ಆದಾಗಿ ಚ | 12 ನೀನು ನಿನ್ನ ಮಕ್ಕಳ ಮಕ್ಕಳಪಾರಂ |
| 6 ಪುಟ ಕೊಂಬಲ್ಲಗೆ ದಳವಾಗಿದಾಗ | 13 ಪರಿ ಯಾ ಅನುಭವಿಸಿಕೊಂಡು ಬರು |
| 7 ನೀನು ನಮ್ಮ ಮಕ್ಕಳ ಮರಿಯಾಗಿ ಕಾ | 14 ಪುದು ಶ್ರೀ ಶ್ರೀ \|\| |

90

ಅದೇಹೋಬಳಿ ಎಣ್ಣೆ ಕೊಪ್ಪ ಗ್ರಾಮದ ಸರ್ಕಾರಿ ಪೋಣಿಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—9"×1'—9"

- | | |
|--------------------------------------|--------------------------------------|
| 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮ | 9 ರಾಜ್ಯವನಾಳುತ್ತಿರಲು ತಾರಣಸಂವತ್ಸರ |
| 2 ರ ಚಾರವೇ ತೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂ | 10 ದ ಪುಶ್ಯ ಬ ೯ ಲ್ಲು ನಿರೂಪ ಹುರುಳಿ ಪೊ |
| 3 ಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯು | 11 ಟ್ಲದ ನೀಮೆ ವೊಳಗಣ ಕೊಪದ ಮರಿ ಬಸಪಗಾಡ |
| 4 ದಯ ನುಪಶಾಲ್ಪವಾಹನ ಶಬ ವ | 12 ರಿಗೆ ಕುದುರೆ ದಾಣಿಬಗೆ ತರುವ ಭೂಮಿವಳ |
| 5 ರುಶ ೧೬೨೮ನೆಯ ಪಾರ್ಥಿ | 13 ಗೆ ಪಾಲಿಸಿಕೊಂಡದು ಗ ೩ ಮೂರುವರ |
| 6 ವ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ಲ್ಲು | 14 ಹ ಯಿದಕ್ಕೆ ಸ್ಥಳ ಕಲ್ಲುಮಟ್ಟಿ ಹೊಲ ಬೀಟ |
| 7 ಶ್ರೀಮತು ದೇಸಾಯಿ ಗುತ್ತಳದ | 15 ವರಿ ಬ \|\| ೨ \|\| |
| 8 ಹನುಮಂತ ಗಾಡರು ಸುಬದಿಂದ | |

91

ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನೆಟ್ಟಿ ಕಲ್ಲು.

- | | |
|--------------------------------|-----------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸುಕ್ಕ ಸಂವತ್ಸರದ | 5 ಹರಗಾವುಣ್ಣ ಪರರ ನಿಜಿದು..... |
| 2 ಮಾರ್ಗಶಿರ ಸುದ್ದ ೧೩ ಲು ಸಾಮನ್ಯಾ | 6 ಸುರನತಿಯು..... |
| 3 ಧಿಪತಿ ಬಮ್ಮಯ ನಾಯಕರು ಪರಿಸೆ | 7 ಕುಯಿದರು..... |
| 4 ಯಮೇಲೆ ಬಂದಾಗ ದೇವಯನ ಮಗ | 8 .....ಯನು..... |

92

ಅದೇ ಮಲ್ಲಿಕಾರ್ಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನೆಟ್ಟಿ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—6"×1'—2"

- | | |
|---|------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸಿದ್ಧೇಶ್ವರ ದೇವರ ಕೆಯ್ಯ ಆನ್ಯಾ | 4 ಹೊಣರುಮಂ ಕೊನ್ನ ಪಂಡಮಹಾ |
| 2 ಯವಂ ಚಿನ್ನಿಸಿದಂಗೆ ಗಂಗೆಯಲು | 5 ಪಾಪದ ರೋಕಕ್ಕೆ..... |
| 3 ಸಾಯರ ಕವಿಲೆಯು ಪುಂಚಾ | 6 .....ಹೋಣರು..... |

93

ಅದೇಹೋಬಳಿ ಕಮ್ಮನವಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಹುಣ್ಣಿಮರದ ಬುಡದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—6"×1'—2"

- | | |
|---|------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸಿದ್ಧೇಶ್ವರ ದೇವರ ಕೆಯ್ಯ ಆನ್ಯಾ | 4 ಹೊಣರುಮಂ ಕೊನ್ನ ಪಂಡಮಹಾ |
| 2 ಯವಂ ಚಿನ್ನಿಸಿದಂಗೆ ಗಂಗೆಯಲು | 5 ಪಾಪದ ರೋಕಕ್ಕೆ..... |
| 3 ಸಾಯರ ಕವಿಲೆಯು ಪುಂಚಾ | 6 .....ಹೋಣರು..... |

- 2 ಶ್ರೀಮತಿ ಮೂಲಸಂಘ ಸಂಘೋದ್ಭವೇ
 ಶುಭೇದೇಶೇ ಗಣೇ
 3 ಸ್ಯಾದ್ವಾದಾರಿ ನಗಾಶನಿ ಕ್ರಮ
 ಜನ್ಮಾಪನಿ
 4 ಭಯುಚಂದ್ರ ಕರುಣಾ
 ಕಲಯುಗೇ
 5 ಬುಲಪ ಶೋಧತೇ

 6 ಜಿನಪದ ಸೇವೆಯೊಳುಚಿತ ದಾನದೊಳು
 7 ಜನೇಸ್ವರನಾಮ ಮನದೊಳ
 ಬುಲಪ
 8 ಪ್ರಥಮ ಸಂಪತ್ತರ
 ದೇವಾಲ
 9 ಮಾಡಿಸಿ ಹಾರದಾನಕ್ಕಂ
 (ನವೆದಿದೆ) (ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

94

ಅದೇ ಅನೇವಟ್ಟಿ ಹೋ|| ಕಪ್ಪುನಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ
 ೧ನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-11"×1'-6"

- | | |
|--------------------------------|---|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವೀರಬಲ್ಲಾಳದೇವ | 4 ಮತ್ತು ಬೇಡರ ಗವುಡ |
| 2 ವರ್ಷದ ಕ್ರೋಧನ ಸಂಪತ್ತರದ ಚೈ | 5 ಬೀರಮಗೆ ಉಡಿ ಮಹಾಸಹಿಯಾ |
| 3 ತ್ರ ಸು ೧೦ ಬ್ರಹ್ಮವಾರದಂದು ಶ್ರೀ | 6 ದಳು ಮಂಗಳ ಶ್ರೀ ಶ್ರೀ |

95

ಅದೇ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ
 ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-11"×1'-6"

- 1 ಸ್ವಸ್ತಿ ಶುಕ್ಲಸಂಪತ್ತರದಂದು ಸೇನಕುಳತಿಳಕ
 ನಾಳ್ಳು ಯೇಚಗವುಂಡ
 3 ಕಳ್ಳರು ಕೊಂಬಾಗ ಕಳ್ಳರ ನಿಜುದು
 4 ಸ್ವರ್ಗಕ್ಕೆ ಸಂದ ಆತನ ಮದವಳಿಗೆ

96

ಅದೇ ಹೋ|| ಕುಣಿಕೆಪ್ಪರ ಕಾನಿನಲ್ಲಿ ಪಾಳುಭಾವಿಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-9"×1'-6"

- 1 ಸ್ವಸ್ತಿ ನಮಗಿತ ಪಂಚಮಹಾಶಬ್ದ ವ್ಯಾಪಾರಮಂಡ
 2 ಶೇಶ್ವರ ಬನವಾಸೆ ಪರವರಾಧೀಶ್ವರ
 3 ಮಧುಕೇಸ್ವರದೇವ ಪಾದಾರಾಧಕ ಶ್ರೀಮತು
 4 ರೇಚದೇವ ಅಳು
 5 ಹಲಬರಕೊಂದು ತುಳುವಂ ಮಗುಳ್ಳಿ ಮಾವ್ವಲ
 6 ಪಂ ತಳ್ಳಿಡುದು ಮೆಟುದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ಆತನ
 7 ಮಕ್ಕಳು ದೊಮ್ಮಯ್ಯ ಕಲ್ಲಯ್ಯಂಗಳು ಕಲ್ಲ ನಿಲಿಸಿದರು ಮಂಗಳ
 8 ಮಹಾ ಶ್ರೀ ಶ್ರೀ

97

ಅದೇ ಹೋ || ಹಂಚಿಗ್ರಾಮದ ಹೆನುಮಂತ ದೇವಾಲಯದ ಕೆರೆವೊಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-3"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪ

2 ರಾಮನಾಥ ಮಂಗಳಕರ ಗ್ರಾಮದ

- 3 ಇ ಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯವು
 4 ತ್ರಿಲೋಕರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಪಾಚಂದ್ರಾ
 5 ಬರಂ ಸುತ್ತುಮಿರೆ ಗೆಣಿಯು ಶ್ರೀಮತು
 6 ಜೈಗೃಹ ಬೊಪ್ಪದೇವಂ ಹೆಂಚಿಯು ಮುತ್ತಿಕಾಡುತ್ತಿ
 7 ರಲು ರಾಮಿಸೆಟ್ಟಿ ಬಂದುಕಾದಿ
 8 ಪಲರಂಕೊಂದು ಸುರಲೋಕಕೆ ಸಂದಂ ಜಿತೇನ
 9 ಲಭ್ಯತೇ ಸುರಾಂಗನಾ
 10 ಕಾಯೋಕಾಚಿನಾ ಮರಣೋರಣೇ ||

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ಅದೇ ಹಂಚಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-6" x 2'-6"

- | | |
|-----------------------------------|--------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ | 5 ಯಮಗಂ ಬತ್ತಿಗೆ ಸಿವಯ್ಯಂ ವ್ಯವಹಾರಕೆ ಹೋಹ |
| 2 ತ್ರಿಭುವನಮಲ್ಲದೇವರ | 6 ಲ್ಲ ಕಡಹದ ದಾರಿಯಲು ಕಳ್ಳರು ಬಂದು |
| 3 ತಾರಂಬರಂಸ
4 | 7 ತಾಗೆ ತಳ್ಳಿಹುದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ |

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ಅದೇ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" x 1'-8"

- | | |
|---------------------------------------|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಕಳಚುರಿಯ ಭುಜಬಳ | 5 ಬಮ್ಮಿ ಸೆಟ್ಟಿಯಮಗಂ ಮದಿಗಹರ್ಯಂ ಮರಸರು |
| 2 ಚಕ್ರವರ್ತಿ ತ್ರಿಭುವನಮಲ್ಲ ಬಿಜ್ಜಲದೇವರಂಜ | 6 ಮುತ್ತಿರಲು ಕಳ್ಳನಾಯಕರುಬಂದು ತಾಗಿದಂದು ನೂಕಿ |
| 3 ದ ಂನೆಯ ವೈಯನಂವತ್ಸರದ ಅಷಾಢ ಸುದ್ದ | 7 ನ್ಯಾಮಿ ವಸದಿ ಅಲಗಂಕಿತ್ತಾಳ್ಳನ ಕಾಡುಕೊಂ |
| 4 ಚತುರ್ದಶಿ ಮಂಗಳವಾರದಂದು ಹೆಂಚಿಯು | 8 ದು ತಳ್ಳಿಹುದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ |

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ಅದೇ ಹನುಮಂತದೇವರ ಗುಡಿಯ ಎದುರುಭಾಗಕ್ಕೆ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 1' 3"

- 1 ಪಡಿಯೊಡೆಬೊಪ್ಪಂ ತಂನ ಕುದುರೆನೆಲಪೂರಿಪಿಟ್ಟನೆಕ್ಕಟ
 2 ಬಂದನೆಯ ಮನದಯೊಡೆಯ ಸೂಜೆಗೊಣ್ಣ
 3 ಪುಯ್ಯಲಕ್ಕೇಳ್ವ ಕಲಿಂಜದೆ ಪರಿದು ತಾಗಿದ ಹಂಚಿಮರ್ಜುನನಾಗಳು
 4 ಮಲೆದರಿಮಲ್ಲಯುದ್ಧದಲು ಬಾಗುಲಿ ಗರಗೌಡ
 5 ಮಯತಳುದಿಹುದುಬಿದ್ದ ಮಲ್ಲಯಂ ನಲನಲದು
 6 ಯದಚ್ಚರನಿಯರಾಗಳು|| ಸ್ವಸ್ತಿಶ್ರೀಮ
 7 ಚಾಳುಕ್ಕಿ ವಿಕ್ರಮವರುಶದ ಏನೆಯ ಪ್ರಜಾಪತಿ ಸಂ
 8 ವತ್ಸರದ ಪುಶ್ಯ ಬಹುಳ ದಸಮಿ ಗುರುವಾ
 9 ರದಂದು ಸುರಲೋಕಕ್ಕೆ ನಾರಿದಂ ||

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ಅದೇ ಅನೇವಟ್ಟಿಹೋಲಿ ಹರೇಪೊಗಡಿ ದುರ್ಗಾದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 9'-3" x 2'-3"

- | | |
|--|---|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪಾಳುಕ್ಕಿ ವಿಕ್ರಮವರಿಷ್
2 ಸುಂಕದ ಮಾರ್ಗಕ್ಕಿರ ಪಾರದಲು
3
4 ಮುನ್ನೇವೊಡೊಳಾಗಿ | 5 ಅಂದಿಗೆ ಮಾದಯನಿಹಿಯ ಸತ್ತು ಸುರಲೋಕ
6 ಶ್ರೀಮತುಗಿರಿ
7 ನಾಚಿಯಣ ಸಿಲಿಸಿದ ಮಂಗಳಮು
8 ಹಾ ಶ್ರೀ ಶ್ರೀ |
|--|---|

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ಅದೇ ಆನೆವಟ್ಟಿ ಹೋಗಿ ಗಂಗಳೆ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು ಅರ್ಧಮೈಲಿ ದೂರದಲ್ಲಿ
ಗಡ್ಡೆಯಬದುವಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2'-3"×1'-0"

ಶ್ರೀ

- 1 ಊರ ಮಹಾಜನರು
- 2 ಶೋಧಕತು ಸಂಪ
- 3 ಚರದ ಮಾಗ ಶು ೫ ಲು
- 4 ಶ್ರೀ ಅಶ್ವಾಸನ ಸೂ
- 5 ತ್ರದ ಕಾಶ್ಯಪಗೋ

- 6 ತ್ರದ ಮರಿಯಪ ಥ
- 7 ಟ್ಟರಿಗೆ ಉಂಬಳಿ ಕೊ
- 8 ಟ್ಟದು ಇದಕೆ ತಪದವರು
- 9 ತಾಯಿಗೆ ತಪದವರು ಶ್ರೀ

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ಅದೇ ಗಂಗಳೆಗೆ ದಕ್ಷಿಣ ಕಾನಿನಲ್ಲಿ ಹಾಳುದಾವಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥಿವೀವಲ್ಲಭ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪ
- 2 ರಮೇಶ್ವರ ಪರಮ ಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮ
- 3 ತ್ರಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ರರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ
- 4 ಮಾಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ? ಸ್ವಸ್ತಿ ಯಮುನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
- 5 ನ ಧಾರಣ ಪಾನಾನುಷ್ಠಾನ ಜಪಸಮಾಧಿ ಶೀಲ ಗುಣಸಂಪನ್ನರ | ಚತುರ್ವೇದ
- 6 ತನ ಕಳಶಾಸ್ತ್ರ ಪ್ರವೀಣ ಯಜ್ಞ ದೀಕ್ಷಿತರುಂ ಸತ್ಯ ಶಾ
- 7 ಚಾಚಾರ ಚಾರಿತ್ರನಿರಯರುಂ ಯರೋಧ ದುರ್ಲಭರುಂ | ಚತುಸ್ಸಮಯ ಸಮು
- 8 ದೈರಣರುಂ ಪ್ರಭುಮಂತೋತ್ತಾಹ ಶಕ್ತಿ ತ್ರಯ ಭೀತರುಂ ಅಶ್ವತ ಜನ
- 9 ಭವಾಂಧತ ಫಳ ಪ್ರದರುಂ | ಶರಣಾಗತ ವಜ್ರ ಪಂಜರರುಂ ಶ್ರೀಮದನಾದಿಯ ಗ್ರಹಾ
- 10 ನಾಡಜಾಗಳಿಯ ಪ್ರಭುಗಳು ಸಮಸ್ತ ಪ್ರಜೆಗಳು ವಿದ್ವಾಂಸ ಸ್ವಸ್ತಿ ಸ
- 11 ಮಸ್ತ ಭುವನ ಜನ ವಿಖ್ಯಾತ ಪಂಚ ಸತವೀರ ಶಾಸನ ಲಬ್ಧಾ ನೇಕ ಗುಣಗಣಾಳಂಕ ವೀರಬಳಂ
- 12 ಜುಧರ್ಮ ಪ್ರತಿಪಾಳಕರುಂ ಭದ್ರವಂಶೋದ್ಭವರು ಭಗವತೀ ದೇವೀಲಬ್ಧವ
- 13 ರ ಪ್ರಸಾದರುಂ ಅಯೋರ್ವ್ಯ ಗೃಹ
- 14 ಶಿವಪಾದ ಸೇಖರ ಪರಬಳ ನಾದಕತೆಲುಂಗ ವಂಶೋದ್ಭವ ಪಿದ್ಧೀಶ್ವರನಪ್ಪ ಬೀಯ ಬಳ
- 15 ಗಾಱಿ ಸೆಟ್ಟಿ ಶ್ರೀ ಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮ ವರ್ಷದ ೨ನೆಯ ದುಂದುಭಿ
- 16 ಕಲ್ಲ ಕೊಟ್ಟ ಭೂಮಿ

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ಅದೇ ಹೋಬಳಿ ಗಿಣಿವಾಲ ಗುಡ್ಡದ ಕೆಳಗೆ ಗಡ್ಡೆಯ ಬಳಿ ಮುತ್ತಗದ ಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯಾಯ ಶಕ
- 2 ವರುಷ ೧೩೩೪ನೆಯ ಅಂಗೀರ
- 3 ಸ ಸಂವತ್ಸರ ಮಾರ್ಗಸಿರ ಅ
- 4 ಮಾವಾಸೆ ಅದಿತ್ಯವಾರ ದಂದು ಶ್ರೀಮ
- 5 ತು ಚಂದ್ರಗುತ್ತಿಯ ಗ ಉಡ
- 6 ರು ನೆಲ್ಲ ಕೊಪ್ಪದ ಪೂರ ಮುಂ

- 7 ದೆ ಗದೆ | ೦ || ೦ ಅಡಕೆ ತೋಟ ಸಹಿತ
- 8 ವಾಗಿ ತಮ್ಮ ಕುಲಸ್ವಾಮಿಯು
- 9 ನಂದಾದೀಪಕ್ಕೆಂದು ಸಮರ್ಪಿಸಿ
- 10 ದರು ಇದಕೆ ತಪದವರು ತಂಮ
- 11 ತಾಯಿಗೆ ತಪದವರು ಶ್ರೀ ಶು
- 12 ಭಮಸ್ತು ||

ಬೊಂಬಾಯಾಧಿಪತ್ಯದ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ.

ಗೇರಸೊಪ್ಪೆಯ ಶಾಸನಗಳು.

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ಗೇರಸೊಪ್ಪೆ ಗ್ರಾಮದ ನಗರಗಿರಿ ಬಸ್ತಿಯಬಳಿ ಕಡೇ ಬಸ್ತಿಯ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರ.ಮಾಣ 4'-6"×3'-0"

- 1 ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ಯಾದಾಮೋಘರಾಂಘನಂಜೀಯಾ ತ್ರೈಲೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಶ್ರೀ
ಜಂಬೂ ದ್ವೀಪ
- 2 ಪ ಮಧ್ಯ ಸ್ಥಿತ ಜನನರ ರಮಣರ ವಾಙ್ಮಂಕೃತ ಶ್ರೀಯರ್ ತದ್ಧರ ಜಿನಪದಪದ್ಮ ಧ್ಯಂಗ . . . ಸ್ತಂಭಿತ . .
ಜಾಯಾಕಂ ಪತ್ಮನಂತ್ಯಕ್ತ ಪಂಕಂ
- 3 . . ತ್ರೈ ವಿಧ್ಯವಲ್ಲೇ ಮುಕಸುಲಭರಾರಮ್ಯ ಸ್ಥಿತ ಜಿನೇಂದ್ರ ಪಾದಯುಗ ಪದ್ಮ ಧ್ಯಂಗಾ ಸಂಸಾ
- 4 . . ರ . . ಮಾಬ್ಧಿ ತೆಸೆದ ದುಭೂನ್ನರೇಂ
- 5 ದ್ರಃ | ತದೀಯ ವಂಶೋದ್ಭವ ಮಂಗಭೂಪೋ ಸಾಹಿತ್ಯ ಲಕ್ಷ್ಮೀ ಭಾಭಾತಿ ಲಕ್ಷ್ಮೀ ಜಿನಮಂದಿರೇಷು ?
ಕಾಮಂಕಾಮಿತ ದಾಯುಕಃ ಕನ
- 6 ರುಟ್ಟಂದರ್ಪ ಸರ್ವಪ್ರಿಯಃ ಕರ್ಯಾಣ ಕಲನಾನಂತ ಶ್ರೀಮಂಗ ಭೂಪಸ್ಯ ಜಿನೇಂದ್ರ ಪಾದದ್ವಯ ಪದ್ಮಗಂಧ
ಮಿಳದ್ಭೃಂಗೋಭವತ್ಸಂತತಂ
- 7 ತದೀಯ ವಂಶ ಸಂಭೂತಃ ಕೇಶವಾಖ್ಯಃ ಕ್ಷಿತಿಶ್ಚರಃ ಪಶೀಕರೋತಿ ಸಹನಾವಂದಿಗೇಹೇಷುಸಂಪದಂ ಕಾಂತತ್ವಂ
ಭವತಾಸಿತಬ್ಧಃ ? ಮಿತಃ ಮುಪಾಸಿತುಂಭವತುತೇ ಗಾತ್ರಂ ಹಿ
- 8 ಮಾದ್ರೀ ಕೃತಂ || ಶ್ರೀಮತ್ಕೇಶವ ಭೂಮಿಪಾಲ ಚರಿತಂ ಶ್ರುತ್ವಾ ಸ್ತುವಣ ಕಿನ್ನರೈಃ ತೋಷಾಕಂಖಿತ ಶಂಭು ಮಾಳಿ
ವಿಳಸದ್ಗಂಗಾತರಂಗಾಸ್ಪದಂ ಆಶ್ರಯಾ ಶೋದಹತಾಶ್ರುತ ಸ್ವಾಶ್ರಯಂಸ್ವತನಾಥಸಾ [ಸ್ರೀಯತೇ ಜನಾ]
- 9 ಕೇಶವೇಂದ್ರ ಪ್ರತಾಪಾಗ್ನಿಃ ನಾಶ್ರಯಂ ತಾಪಯತ್ಯಹೋ | ಕೇಶವೇಂದ್ರ ಗುಣಾಪಕೃತಂ ಕೋವಾಶಕ್ನೋತಿ
ಪಂಡಿತಃ ಆಕಾಶಸ್ಥಿತನ ಕ್ಷತ್ರಗಣನಾಕೇನ ಮುಚ್ಯ (ಶಕ್ಯ) ತೇ || ವರ್ಧಮಾನಾನ್ವಯೋದ್ಭವೇ ನಿರ್ಭೂತಾಶ್ರಿತ
- 10 ದರಿದ್ರ ನಿಜ ಪತಿನಿಯ ಮಾಂತರ್ಥಿಯುತ ಹೊಂನ ಬರಸಿ ವಿಶುದ್ಧಾತ್ಮಿಕೆ ಆನವಳಿಗೆ ತಿಲಕವೆನಿಕ್ಕುಂ ಅಹೊಂನ ಬರಸಿ
ಯರಸಂ ಶ್ರೀ ಹೈವನ್ಯಪಂ ಜಿನಕ್ರಮಾಂಬುಜ ಧ್ಯಂಗಂಬಾಹು ಬಲನಿರ್ಜಿತಂ
- 11 ಪುಭೂಪಂ ಸಾಹಸಸಮುದ್ರನಭಿನವಕಾಮಂ | ತಯೋರಭೂನ್ನಿರ್ಮಲಜಕ್ಕಬರನೀನುತಾ ಸುಶೀರಾಜಿನ ಭಕ್ತಿಯುಕ್ತಾ
ತಾಂ ಜೋಪಯೇಮೇವರಮಂಗಭೂಪೋ ಜಾಮಾತ್ಯವಯೋರ್ಭೂ ಭುವಿಹೈ
- 12 ವರಾಜಃ | ಅನಿಂದಾದ ಪಿನಿರ್ಗಂ ತುಂಭೀರವಃ ಬಲಯೋಷಿತಃ ಮಂಗಭೂಪಾಲಕೀರ್ತಿಸ್ತುಕಾಮಿನೀವಾ ತಿಲಂಪಿನೀತ
ಯೋರ ಭೂತಾಂಜಿನನಾಥನ ಮೃಮಾತ್ರಾ ಪುನೀತಾಬಲ ಜ್ಯನಲ
- 13 ಧಾತ್ರೀವ ಹೈವಣ ಶ್ರೀ ಮಾಬಳರ ನೀಸಮೂರ್ತಿ ತಾಹ್ವಾನಯುತಾ ಸುಶೀರಾ ಶ್ರೀಮನ್ನಮ್ರನಿಳಿಂ
ಪಮಾಳಿವಿಳ ಸನ್ಯಾಣಕ ತ್ವರ್ಪದ್ಯುತಿಪಾದಪದ್ಮನಬರ ಶ್ರೀ ಪಾರ್ಶ್ವನಾ
- 14 ಧೇನತು ಕಾಮಂ ಮಂಗರಸಾತ್ಯ ಜೋಗುರು ಗುಣ ಶ್ರೀ ಹೈವಣಾಬ್ಧೋ ಭವತ್ ಜೈನಯೋಗಿನಿಕರ ಸಾರ್ಥಕಿ
ತ್ಯರತ್ನಾಕರರ್ ಶ್ರೀ ಮದ್ವಾ ತೈನಿತಂಬಿನೀವನಿತರಾಂ ನೃಪಾಲಂಕೃತಾ ಭೂ
- 15 ಮಾಭೂರಿಗುಣೋ ಜಭಾಸ್ವರಲ ಸತ್ತ್ವತ್ಯಗ ಭಾಸಾನ್ವಿತಾಕಾಮಂಮಂಗನ್ಯಪಾ . . ಗುರುದಯಾದೇವೀ
ಶ್ರೀ ಮಾಬಳಾಂಬಾ ಸುಧಾಸೂತಿದ್ಯುತಿ ಪ್ರತ್ಯಹಂ || ಕಂ||
- 16 ಅಮಾಬಳರಸಿಯರ ಸಂಭೂವಿಶಾ ವಿನಮ್ರಪಾದಕೇಶವ ಭೂಪಂ ಕಾಮಾರಿಭಸಿತ ಮನ್ತಕ ಸೋಮದ್ಯುತಿಕೀರ್ತಿ
. ಸುರಲೋಕದಸುರತರುವಿನ ಗುರು ಪ
- 17 ಲಮಂ ಮೆದ್ವು ತ್ವತ್ತಿಯಿಲ್ಲದೆ ಸುರರುಂಥರೆಯೊಳ್ಳು ಸುರರಾದರುವರ ಕೇಶವಭೂಪಕಲ್ಪ ಭೂಜನ್ಯಜೆಯಿಂ . . ಭಾತಿ . .
ಕೀರ್ತ್ಯಾಶ್ರೀಕೇಶವಕ್ಷಾ ಪತಿರವ
- 18 ರಾಂಬುಧೀರಗಾಜಿನಪತಿಶ್ರೀಪಾದ ಪದ್ಮಾನತಾ ಭೂಮಾಭಾವಿ ಜಿನೇಂದ್ರ ಚಂದ್ರನಿಲಸ ಚ್ಚಾಂತ್ರನು
ರಾಗೋದಯಾ ಸಂಸಾರ ಸಾರೋದಯಾ |
- 19 ತ್ವತ್ತಿಗೈ ಕಾಮನ್ಯತೇ ಶಕ್ತತೇ ಶ್ರೀಕಾರ್ಧೀವತ್ಸರೇ ಮಾರೋಮಾನಿತ ರಂಜಿತಾ ಕದಿಯುತ ಶ್ರೀಸಾಮ್ಯ
ದಾರಂ ಸತೆ ಪಕ್ಷೇ ಪಾದಯುಗಮಂಕೃತಮುಗಭೂಪೋ ಭೂಪಂಕಾಮಂಕಾಮಿತ
- 20 ಭೂಪಂಕಾಮಿತ ಮುಗಭೂಪೋ ಅನುಪರಂ ಮಗರದ ರಾಜಾಪೂಜನಾರಾಜನು ವಿಶಾಖಾಂ ಭೂದತ್ತನಲಿ ತಾಂ
ಪುನಃ ಪುನಃ ಸುಮನಸಲಯಂ ರಂಕಾಲಂ
- 21 ಭೂಪಂಕಾಮಿತ ಮುಗಭೂಪೋ ಅನುಪರಂ ಮಗರದ ರಾಜಾಪೂಜನಾರಾಜನು ವಿಶಾಖಾಂ ಭೂದತ್ತನಲಿ ತಾಂ
ಪುನಃ ಪುನಃ ಸುಮನಸಲಯಂ ರಂಕಾಲಂ

- ²² ರ ಸಂತಾನಾಭಿವೃದ್ಧಿಯೊಳಗೆ ಲಕ್ಷ್ಮೀಮಾಣಿಕದೇವೀ ಕಾಂತನಿ ಪಂಚೀ ರಾಯಂಗೆ ಕಂತುವಿನಂತುಡಯಿಸಿದ ಸಂಗ ನೃಪಾಲಂ | ಸಂಗವಿದೂರಕ್ಷೇಮ ಪುರ ತೀರ್ಥಜಿನೇಂದ್ರ ಪಾದ
- ²³ ಪದ್ಮಕಂಸಂಗಣಜೀಯನಾತ್ಮಜನು ಅಂಬಮಹೀಶನ ಪುತ್ರ ಸಂಗಮಂ ಭೃಂಗನಸ್ವಿತತನ್ನ ಮನಮೊಟ್ಟಂಕೀ ? ಧರ್ಮಪ ಮಾಡಿ ಪೂರ್ವದೊಳ್ಳಂಗಿದ ಧರ್ಮವೆಲ್ಲ
- ²⁴ ಮನುಪಾಲಿಸಿದಂ ರವಿಚಂದ್ರರುಳ್ಳನಂ | ಅಂತಾ ಧರ್ಮ ಪ್ರತಿ ಪಾಲಕನಿಪ ಶ್ರೀ ಸಂಗಧೂಪಾಲಂ ಸುಬದಿಂ ರಾಜ್ಯಂ ಗೆಯುತ್ತಿರಲೂ ಯಳೆಯೊಳು (ಯಳೆಯೊಳು) ಕುಂತಳನಾಡು ಕರಂಥಂಜಿ
- ²⁵ ಸೆಪತ್ತಿಮನಾಡು ದೇಶದೊಳ್ಳಳ ವೆವಾಪೀ ಕೂಪನದೀಮಾಮರ ನಿವನನೀಳೆ ಬಾಳೆಯಂಬಳಿಸಿಕೊಂಡು ಕೋಕ ಮಿಥುನ ಮೊದಲಾಗಿರಲಲ್ಲ ಯಾರವೆಗಳ ನಡವೊಪ್ಪು
- ²⁶ ವೀಪುರವನಾಳುವ ನಜ್ಜ ನೃಪಾಲನೆಂಬವಂ | ಯರ ಉಂಡೂರಧಿ ಪತಿ ತಾಂ ಕರವೊಪ್ಪುವ ಅಡಿಮರ ಬಳಿಯಂಕರ ಮೆಸೆವನು ತಂಮರಸ ಯಳೆಯಂಕೀರ್ತಿ
- ²⁷ ವೆತ್ತನಾತಂಮರಸಂ | ಅತಂಮರಸನಗ್ರಜೆಯ ತನೂಜಂ ಧರೆಯೊಳಿರುಂಡೂರ ಧೂಸುರನುತ ಕಲ್ಲರಸನನುಜೆ ತಂಗ ದೇವಿಗೆ ವರನನಿಪ ಹೈವೆಯರಸನವರ ಪುತ್ರಂ ಪ
- ²⁸ ದ್ವಣರಸಜನಪದಧಕ್ತಂ | ಆ ಪದ್ಮಂಜರನೂ ಆ ತನಗ್ರಜೆಜಕ್ಕಲ ದೇವಿಯ ತಂದ ಹೈವಂಜರಸರು ಪಾರ್ಶ್ವ ತೀರ್ಥೇಶ್ವರ ಮಾಡಿದ ನಿತ್ಯ ಪೂಜೆ
- ²⁹ ಅಹಾರದಾನ ಮೊದಲಾದ ವೆಲ್ಲವಂ ಪುರೋ ಡಿಗೆ ಸಲಿಸಿ ಮುಂನಿನ ಧರ್ಮವೆಲ್ಲವ ನೆಪಮಾಡಿ ಬಳಕ್ಕತಂ ನೊಳು ಸಂನುತ ಬುದ್ಧಿ ಪುಟ್ಟಿಜಿನೇಂದ್ರನ ಭಿಷೇಕಪು ನಿತ್ಯಪೂ
- ³⁰ ಜನಂ ಮುನ್ನೆ ಸೆವನದಾನ ಮೊದಲಾದವನುಂಕಿರಿದಾಗಮಾಡಿ ತೃಪ್ತಿಯೆಂದೊಲಿದು ಪದ್ಮರಸಂಮಿಗೆ ಕೊಟ್ಟವೃತ್ತಿಯಂ | ಶ್ರೀ ಪಾರ್ಶ್ವತೀರ್ಥೇಶ್ವರದ ಶ್ರೀಕಾರ್ಯ
- ³¹ ಕೈಯೂ ಅಂಗ ಭೋಗ ಚಯತ್ಯಾಲಯದ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕೆ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟಂತಾ ವೃತ್ತಿಯ ವಿವರ ಹೈವಂಜರಸರು ತಾಪು ಮೂಲವಾಗಿ ಆಳುತ್ತಿದ್ದ ಕೋಣುವಣಿಯು
- ³² ಲಕಂಗನ ಕುಳಿಯುಂ ನೆರಡು ಮೂಡೆಸುನಿಗೆ ಸೀಮೆ ಮೂಡಲು ಅಭಿನಸುಟ್ಟಿಯ ಹಿತ್ತಲಗದೆ ತಂಕಲುಹರಿದು ಕೋಡಿ ಗಡಿ ಪಡುವಲು ತಮ್ಮ ರಸರ ಹೊಸಗದ್ದೆಯಲು ಇಕ್ಕಿದ ಕಲ್ಲುಗಡಿ
- ³³ ಬಡಗಲು ಹೀಲೆಯ ಭಾಗೆಗಡಿಯಂತೀ ಚತುಸ್ಸೀಮೆಯೆಂದೊಳುಳ್ಳಕಳವೆಯ ಸಮಸ್ತ ವೃತ್ತಿ ಪದ್ಮರಸರು ತಾಪು ಮೂಲವಾಗಿ ಆಳುತ್ತ ಇದ್ದ ಹೊಂನಮನ ಕೆಣಿಯು
- ³⁴ ಮೇಲೆ ಯೆತ್ತಿ ಹೊಂನಾ ಬರದ ನಾಲ್ಕು ವರೆ ಹೊಂನನೂ ತಂಮ ಅಂಮ ತಂಗಲ ದೇವಿಯರಿಗೆ ಪೂಣಾರ್ಥ ಪರಿಹಾರಮಾಗಿ ಬಿಟ್ಟುದು ಹೈವಂಜರಸರು ತ
- ³⁵ ಮ್ಮಮನ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟು ಸರ್ವಮಾನ್ಯವಾಗಿ ಮೂಲ ಸ್ಥಳವಾಗಿ ತಾಪು ಆಳುತ್ತಯೆಂದ್ದು ಯಡೆಯ ಮುಜ್ಜನ ವೃತ್ತಿಗೆ ಗಡಿಮೂಡಲು ಹೊಳೆತಂಕಲು ಹೊಳೆ ಗಡಿ ಪಡುವಲು
- ³⁶
- ³⁷ ಸಮಸ್ತ ವೃತ್ತಿಯನೂ ಅಹಾರದಾನಕ್ಕವಾಗಿಯಾ ಚಂದ್ರಾರ್ಕವಾಗಿ
- ³⁸ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಮತ್ತು ಅಹಾರದಾನಕ್ಕೆ ಯಾ ಚೈತ್ಯಾಲಯದ ಗೃಹ

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ಗೇರನೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಕಡೇಬಸ್ತಿಯಲ್ಲರುವ ಶಾನನದ ಹಿಂಭಾಗದಲ್ಲ

- ¹ ಕೇಸವ ಕುಳಮೂಡೆ ೧೨ ಹೊಂನೂರಲ ನಂಗೇಮಕ್ಕೆ ೬೦ ಮೂಡೆ ಯಳೆಯ ಮುದ್ದಾ ೭ ಮೂಡೆತ
- ² ಹು ಗಾಗ ಮೇಲಾದರು ಅಹೊಂನದಾನಕ್ಕೆ ಮಾಗೊಡಾಸೆಯ ಅರೆಕಾರನಿವದೇವಯು ||

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ಗೇರನೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಮೂಡೆ ಜಿನದೇವರ ಪೀಠದಲ್ಲ

- ¹ ಪುನಶೋಕವಲ್ಲ ಮಂಜುಳ ದೇಶೀಗಣಲಲಿತ ಕೀರ್ತಿಮುನಿನೂನೋ | ಶ್ರೀದೇವಚಂದ್ರ ನೂರೇರುಪದೇಶಾನೇ ಮಿಜಿನಬಿಂಬಂ ||
- ² ಶ್ಲೋಕ || ಓಜಣಶ್ರೇಷ್ಠಿಪುಷ್ಪೋ ಸೌಕಲ್ಯವಶ್ರೇಷ್ಠಿಪುಂಗವಃ | ಆಕಾರಯತ್ಸುತೋಯಸ್ಯಮಾಬಾಂಬಾಗರ್ಧಜೋಜಣಃ

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ಗೇರನೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನ ಬಸ್ತಿಯಪಕ್ಕದಲ್ಲ ಒಂದನೆಯ ಶಾನನ

ಪ್ರಮಾಣ 6' 0" x 2' - 9"

- ¹ ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯಾ ದ್ವಾ ದಾಮೋಪಲಾಂಧನಂ ಜೀಯಾ ಕೈರೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ || ಶ್ರೀಮದ್ದೇವ
- ² ಜಿನೇಂದ್ರಾಯತಸ್ಯಾ ನಂತಮಹಾತ್ಮನೇ | ಸರ್ವದೋಧವಿಶ್ವಾಯ ಧವ್ಯಾಳಕುಮುದೇಂದವೇ | ತಂಪಂದೇದೇವ ದೇವಂಸುರುತಿ

- ⁴ ದಂಗೆಬಿಡುವುದನಂತೆ ಸ್ವರ್ಣಭಾತೃತ್ವಂ | ಮಾಂಗಲ್ಯಂ ಭವ್ಯಸಾರಧಿಫಂ ನಿಹಿತಮನುಜಾನಪ್ರದಮಸ್ವರೂಪಂ |
ಇದು
⁵ ಜಂಬೂದ್ವೀಪಮಂತಾ ಭರತವಿಷಯದೊಳ್ ಪಡುವವೇರುಸಿದರ್ . . ಪದ್ಮಿಂದಾ ಮೇರುವಿಂದಕ್ಷಣದೆತಳಿಕೊಂಗಿಂದ
ವೀಶುದ್ದ
⁶ ದೀಪಕಮುದದಿಂ . . ತಂಗು : . ವಳಪನಸಂದೀತಿರದೊಳ್ ಕೌಗು ಜಂಬೂಪದನಂ ಚೆನ್ನಾಗಿತ್ತೋಕ್ಕುಂ
⁷ . . ಬಿಡಾರಕ್ಕೆ ಸಮ್ಮುಖಂ | ಆ ತುಳುವಾಧೀಶರಮಣಿ . ವದನಮಾಗೆ ತೋರ್ಪುದನೆಯದಿಂ ನೀತಿಯುತ
ಗೇರಸೊಪ್ಪಿಸೋಲಿ
⁸ ಸುತ್ತಿಪುದು ವಿಥವದಿಂದಾಯಮರಾವತಿಯಂ | ಅಂತಾನಗಿರಿಯ ರಾಜ್ಯಕಥೀಶ್ವರನೆನಿಸಿದ ಮರ ಲಯರಸರನ್ವಯ
ಸಂಪ್ರದಾಯದಾ
⁹ ಯದಿಂಬಂದ ಕೀರ್ತಿಗೆ ಜಯಸ್ತಂಧನೆನಿಸಿದ್ದ ಹೈವೆ ಭೂಪಾಲನ ಪ್ರತಾಪ ವೆಂತೆನೆ ನಾಂದ್ರ . . ದೇಭ ಕುಂದೊಡ
ದ್ದಮ ಕುಮುದನ
¹⁰ ಮಳಮಲ್ಲಕಾಪುಲು ಮುಖ್ಯಬೃಂದಂಗಳಾಗತರೆಂಗತರಳಹರಹಾಸಂ ತಾರನೀಹಾರಹಾರಂ ಸಂದಿದೆರ್ ಚಾರು
ಕೀರ್ತಿ
¹¹ ಪ್ರಸವದನು ನಯವೆಂಬಿನ . . . ಮಾಳ್ವದು . . ಶ್ರೀಹೃವೆ ಭೂಪಾಲನ ನಿಜಯಶಮಂ ಬಣ್ಣಿಸರ್
ಬಲ್ಲನಾ
¹² ವಂದಕ್ಷಣ ಮಂಡಳಿಕ . . ನಿಜನವಾಸ . . ಸಲ್ಲಕ್ಷಣ ರಾಜರಾಜ ಕಟಕಂಗಳ ಸೂರೆಯನಾ
¹³ ಯದೆ ತೊಂದಮಂಡಳ ಭೂಪರಮಂದಿ ರಕ್ತಿಸು ರಕ್ತಿಸು ಹೈವೆ ರಾಜವೆನಿಪುದು
¹⁴ ನಳಿಯದೆ ನೋಳ್ವಡಂ ಮಾವನಿಯಂ ಕಕಾಟರಿಚಿತ್ರದ ಹಸ್ತಪರಾಕ್ರಮಾಂಕನೀ ಹೈವ ನೃಪಾಳ ಚಕ್ರಯ
¹⁵ ಶೋ ನನ್ನಯ ದುಂದುಭಿ ತಾಡನಂಗಳಿಗೆ ಜಾವಳಿ ಶಬ್ದದಿಂ ಪರಿದುದೊರಡಿ ಸಂಚರಿಸುತ್ತ ಮುರ್ಛಾದಾ
¹⁶ ಯೆಸೆವ ರಾಜಹೃದಯಂಗಳು ಭನ್ನುಗಳಾದವದ್ಭುತಂ | ಶ್ರೀಮದ್ವೇವ . . ಗುರುಗುಣಾಬ್ಧುತ ಮಹಾ
ನಾಗೇಂದ್ರ ಪಂಚಾ
¹⁷ ಸ್ಯ ಸಂದಿದೆರ್ . . . ಹಾಸದ ಮೈಹಾಳಿ ಮಹಾಡಾಕಿನೀ ನಾಮೋಪದ್ರವ ಮೆಲ್ಲವಂ ಶ್ರೀಪಾಶ್ವರ್
ತೀರ್ಥೇಶ್ವರಾ
¹⁸ ವಾಸಮಂ ಶ್ರೀಮದನಂತಪಾಲಂಗೀಗೆ ನಿತ್ಯಂ ದೀರ್ಘಾಯುಮಂ ಶ್ರೀಯುಮಂ ಅಂತಾನಗಿರಿಯುರ ವರಾಧೀಶ್ವರಂ
ಮಾಸಾ
¹⁹ ವನಿಯಂ ಕಕಾಟಮಾವಂಗೆ ಮರೆವರಾಯರ ಗಂಡ ಶಿವಸಿಂಹಾಸನ ಚಕ್ರವರ್ತಿ ಪರಸಾಳುವದಡ್ಡ ವಿಭಾಡಕಲಿಗಳ
ಮುಖದ
²⁰ ನಮೃಕ್ತ ಚೂಡಾಮಣಿ ವಸಂತರಾಜ್ಯ ಚಾತುರ್ವರ್ಣಕ್ಕೆ ಹಳುವರಾಯರ ಗಂಡ ಹೈವೆ ಭೂಪಾಲಂ ಸುಖ
ಸಂಕಥಾವಿನೋ
²¹ ದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ಆ ಗೇರಸೊಪ್ಪೆಯ ಮಹಾಜನಂಗಳ ಗುಣಂಗಳೆಂತೆಂದೊಡ || ವೃ || ಅದರೊಳು ನಾನಾಜಾ
²² ತಿ ಪರದರಗ್ರಣಿ ನಮೃಕ್ತರಾದೀ ಜೈನರ ಪಡೆವರ್ ಜೈನ ಮಾರ್ಗಾಶ್ರಯ ಜಲನಿಧಿ ಸಂವರ್ಧಿತ ಪೂರ್ಣಚಂದ್ರರ್ ಮುದ
ಮಂ ಕ್ರೋಧಾದಿ
²³ . . ಮಾದುದೈವಕುರ್ವನಿವರಬಿಟ್ಟು ರಾದರ್ ಮುಖ್ಯವಾದಾಧಿಪನಖಿಕಳಾವಲ್ಲಧರ್ ಕೀರ್ತಿವೆ
ತ್ತರ್ ಅಂತಾತಾ . . .
²⁴ ಮಾಡಂಡಾಧಿಪಗಳ ಸಹಜಾತ ಕುಲಕ್ಷತ್ರಿಯರಾದರಸುಗಳನ್ನಯ ಮೆಂತೆಂದೊಡಸ್ವಸ್ತಿ ಸಮಧಿಗತ
ಪಂಚಮಹಾ
²⁵ ಮಹಿಮ ಪ್ರಸಿದ್ಧಮಾದ ಬನವಾಸಿಪುರವರಾಧೀಶ್ವರವೈಜಯಂತೀ ಮಧುಕೇಶ್ವರಲಬ್ಧ ವರಪ್ರಸಾದ ಮೃಗಮದಾ
ಮೋದ ಗೋಕರ್ಣ
²⁶ ಮಹಾಬಲೇಶ್ವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕರುಂ ಪರಬಳಸಾಧಕರುಂ ಹರಸಿ ಬರುವರ ಶೂಲ ನಿಗಳಂ ಕಮಲ್ಲಚಲ
ದಂಕ ರಾಮರಾಯ
²⁷ ರ ಗಂಡ ಸಾಹಸಮಲ್ಲ ಗಂಡರಡಾವಣಿ ಸತ್ಯರಾಧೇಯ ಸಾಹಸೋತ್ತುಂಗ ಶರಣಾಗತ ವಜ್ರ ಪಂಜರ ಪಶ್ಚಿಮಸಮುದಾ
ಧಿಪತಿಯಪ್ಪ ಹೈವೆ
²⁸ ಕ್ಷತ್ರಿಯಕುಲಕಮಲವನಮಾರ್ತಂಡ ಪರನ್ನವತಾಮರನ ಪೂರ್ಣಚಂದ್ರನೆನಿಸಿದ ಬಸವದೇವರಸರು . .
ದೇವರಸರ
²⁹ ರಾಜ್ಯಲಕ್ಷ್ಮಿ ಯೆನಿಸಿದ ಚಂದ್ರಪುರವೆಂಬ ಪಟ್ಟಣದೊಳು ರಾಜ್ಯಂಗೆಯ್ಯುವ ಕಾಲದೊಳು ಆ ಅರಸುಗಳಿಗೆ ಪಟ್ಟವರ್ಧನ
ಬಾಹತ್ತರನಿಯೋ
³⁰ ಗಿಗಳ ಜಿನಸೇವ್ಯನುಂ ತ್ರಿಶಕ್ತಿಬಲಯುತನುಂ ಇಷ್ಟುಣ ಸಮರ್ಥನುಂ ರಾಜಕ್ಷತ್ರಿಯ ಚಾತುರ್ಧಂತ ಸೋಮೇಶ್ವರ
ದಂಡನಾಯಕ
³¹ ಈ ಬಸವಯ್ಯ ಕೀರ್ತಿ ಯೆಂತೆಂದೊಡ ಶ್ರೀ ಸೋಮಧಂತ ಪುತ್ರನು ಭಾಸ್ಕರ ಕಾಮೇಶ್ವರ ದಂಡನಾಯಕನೆಂಬಂನಾ
ದರ ಚಕ್ರ
ಈ ಎಲ್ಲವನ್ನೂ ನೋಡಿದರೆ ಈ ಕೀರ್ತಿಯಲ್ಲಿ ಮಹಾಭಾರತಂ ಮತ್ತು ಮಹಾಭಾರತಂ ಸಂಪಾದಿಸಿದವರಿಗೆ ಕಾಮಾರ್ಗ
.
ಈ ಎಲ್ಲವನ್ನೂ ನೋಡಿದರೆ ಈ ಕೀರ್ತಿಯಲ್ಲಿ ಮಹಾಭಾರತಂ ಮತ್ತು ಮಹಾಭಾರತಂ ಸಂಪಾದಿಸಿದವರಿಗೆ ಕಾಮಾರ್ಗ
ಸಾಹಿತ್ಯದಂತೆ ಕರಂ ಅಂತಾ

- 24 ರಾಮಣನೆಂಬ ಹೆಗ್ಗಡೆ ರಾಮಕೃಂಗೆ ತಾಂಪಟ ದಾ ತಾಂತಂ ಯೋಜನಾ ನಂಬಪ್ಪತ್ತ ನೆನಿಸರ್ ಕುಂತೀದೇವಿ ಸಮಂತ
 25 ಶ್ರೀಪಾಂಡುರಾಜಂಗೆತಾಂ ತಾಂತಂ ಧರ್ಮಜನಂಕುಪಟ್ಟದವೇಲಾ ಸಮ್ಪತ್ತ ರತ್ನಾಕರಂ ಅಂತಾಯೋಜನಾ
 ಸೆಟ್ಟಿಯ ಒನನಿ ರಾಮಕೃಂನನ ಯು ಪೆಂತೆಂದೊಡೆ
 26 ವಸುಧೆಯೊಳು ನೆಗೆಳ್ಳವೆತ್ತ . . . ಅಸಮೃತ್ತರ್ಯ ಸಂಪನ್ನರುಂ ದಾನಗುಣ ಸಂಪನ್ನರು ಮಜ್ಜನಂಬಿಸೆಟ್ಟಿಯ
 ರತಮ್ಮ ಸೆಟ್ಟಿಸಹೋದರ ರೆನಿಸಿದಮು
 27 ಲ್ಲಸೆಟ್ಟಿ ಹೊನ್ನಪಸೆಟ್ಟಿ ಗುಣಾಧ್ಯರುಂ ಜ್ಞಾನಜನಬಾಂಧವರುಂ ಆ ಸೆಟ್ಟಿರೊಳಗೆ ಮಹಾಪನನೆನಿಸಿದ ಆ
 ಹೊನ್ನಪಸೆಟ್ಟಿ
 28 (ಇಲ್ಲಿ ಕೆಲವು ಪದ್ಯಗಳಲ್ಲಿ ಸೆಟ್ಟಿರ ಹೆಸರುಗಳೂ ಅಕ್ಷರಗಳೂ ಹೋಗಿವೆ)
 29 7 ಕಕಾಲ ಸಾವಿರದ ಮುಂನೂರು
 (ಮುಂದೆ ೧, ೧ ಪದ್ಯಗಳು ಸರ್ವಧಾ ಕಾಣಪುದಿಲ್ಲ)

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ಗೇರುಕೊಪ್ಪೆಯ ನಗರಗೇರಿ ಒನ್ನಿಯಬಳಿ ಪರ್ಧಮಾನ ಒನ್ನಿಯೊಳಿ ಎನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 4' - 11" x 4' 3"

- 1 ಶ್ರೀವ ತ್ತರಮು ಗಂಭೀರವಾ ದ್ವಾದಾಮೇ ಪರಾಂಧನಂ ಪೀಯಾ ತ್ರ ಕೋಕ ತಾಂಪಡ ಶಾಸನಂ ಜಿನಶಾಸನಂ |
 ಗಾರಿದಾ ದೇಶವೆಂಬ ಲಲನಾಮು
 2 ಬಕ್ಕೆ ವೆನೆದ್ವೀರ್ ಗೇರನೊಪ್ಪೆಗೆ ಪರಶೆಟ್ಟಿಕಾಜಸರದಂಡಿಗೆಯು ಧತ್ರಸು ಚಾಮರಾಳಿಯು ಬಗವುಗೆ ಶೋರ್ಪಹೈವೆ
 ನೃಪರಾಮಕಂ — ಒಂಮುಪ್ಪ
 3 ತ್ರನೊಣ್ಣು ನೆಗೆಳೆ ಸಂನುತಗಾಡ ಜಿನಚೈತ್ಯ ಜಿನಾಲಯಮಂದಿರಾವರಂ ಕಲಯುಗದೊಳ್ಳ ಪಾಪರುಷಯೋಜನತಂನ
 ಮಂಗಳ
 4 ಮಣಸವವೆಂದು ಬಾವಿಸಿ ನಿತಾಂತ ಸ್ಥಾನಮಂ ಜಿನಾಲಯಂಗಳಂ ಸಲಮಾಡಿ ಗೋಪುರ ಸುಮನೋ
 ಹರ ಪಿಚಿತ್ತ ವಳಯವನಂತನಾಧನವಕಿ
 ಯ ದೊಂಕುತಾರ್ಪನೋ | ಅಂತಾಯೋಜನಾಸೆಟ್ಟಿಯ ಪ್ರಾಣಪ್ಪಳಿಯಾದ ರಾಮಕೃಂನ ಗುಣಂಗಳೆಂದೊಡೆ
 ಶಿಲಮತು ನಂ
 5 ತನಾಧನ ಪದವಂಬುಧಂಗಳನು ಯೋ
 ಒನಸೆಟ್ಟಿ ೫ ನಿರೂರು
 6 ರಾಂಗ ರಮ್ಯ ಗೋಪುರಂ
 7 ತಾಮಣಿ ಪಾರ್ಥವ ತಪಮನೆ
 8 ದೇವ ಸತ್ಯಧೀರೋದಾತ್ತ
 9 ಕೆವ ರಾಮಕೃಂನೊಪ್ಪಿ ದಳಿ ಧರಿತ್ರಿಯೊಳು
 10 ಪತಿಭಕ್ತಿಶ್ರೀಲವಕಿ ಭೂನುತ ಚಾರುಚರಿ
 11 ತ ಚೀವದಯೋಪರೆ ಸಂತತ ಚತುರ್ವಿ
 12 ಧ ದಾನದೊಳಿ ನಿಜ ಉತೆಯಿಂದೆಸೆವಳಿ
 13 ರಾಮಕೃಂ | ಜಿನಮತವಾಕ್ಯದೊಳು
 14 ಸಲೆ ಜಿನರಾಜ ಪದವುಧಂಗಳತಾಂ ಜನನುತ ಚಾರು
 15 ನೀಲೆಗುಣ ಸುವ್ರತ ದಾನ ಪೂಜೆಯಂ ?
 16 ಮುವ ಕಾಮಿನೀಜನ ಸಿರೋಮಣಿ ಯೊ
 17 ಯಗ್ಯನಿಜಗಾಮದಿಂ ನಿಜಕುರೋಂನಕಿ ರಾಮಕನೊಪ್ಪುತಿರ್ಧರು ! ಶ್ರೀ ಜಿನರಾಜಪೂಜೆಯೊಳು ಶ್ರೀ ಮುನಿ
 ರಾಜಪದಾಬ್ಬ ಸೇವೆ
 18 ಯೊಳು ನೈಜಗುಣಂಗಳಿಂ ವಿನಯದಿಂ ಧಯದಿಂ ನಿಜಧಾಪತುಷ್ಪಿಯಂ ಪೂಜಿಸಿ ಭಕ್ತಿಯಿಂದೆಜಿಗಿ ತಾಂ ನುತಿಮಾ
 ದಿಯುಂ ಕೀರ್ತಿ
 19 ಯೊಳಂತು ಬಣ್ಣ ಕೊಂಡೀ ನಿಜನಾಮದಿ ರಾಮಕನೀ ಧರಿತ್ರಿಯೊಳು ಕಮಳದಳಾಯತಾಕ್ಷ ಕಮಳಾನನೆ ಕಮಳ
 ಸುಗಂಧಿ ಕೋಮಳ
 20 ವಿಮಳ ಲತಾಂಗಿ ರಸಯುತರೊ ಜಿನರಾಜಪೂಜೆಯೊಳ್ಳ ಮರಸಧಾವದೊಳ್ ಸಲಮಾಣಕಸೆಟ್ಟಿಪುತ್ರಿ ರಾಮು
 21 ಕಂ ಕ್ರಮಗುಣಹಸ್ತಿ ಕಲ್ಪಲತೆಯಂ ನೆಹಿಯೊಪ್ಪುವಳಿ ಧರಿತ್ರಿಯೊಳು | ಕಮಳಾಕರದೊಳು ಕಮಳನಿ ಕಮಳದೊಳಂ
 22 ಕಮಳ ಪುಟ್ಟು ವಂತಿರೆ ನಾಗಮನಮಳಾನ್ವಯದೊಳು ರಾಮಕ ವಿಮಳ ಗುಣಾಧರಣಿ ಪುಟ್ಟದಳ್ಳಲಯುಗದೊಳು ಆ
 23 ರಾಮಕೃಂನ ಅನ್ನಯಪೆಂತೆಂದೊಡೆ | ಹುಲೆಗೆಣಿಯ ಪಂಚುಬ್ಬಿಯ ಮುಂದಣ ಕಿರಿಯ ಅಂಗಡಿಗೆ ಮುಬ್ಬ
 24 ವಾದ ಕಿಣಿಯ ರಾಮಸೆಟ್ಟಿ ಆಮಡುವಳಿಗೆ ಗಂಗಾಯ ಅಪರ ಮಕ್ಕಳು ಜೈಚಸೆಟ್ಟಿಯರು ಆತನತಂಗಿ ಸೋಮವೈ
 25 ಆ ಸೋಮವೈಯನು ಅಹುಲಗೆಣಿಯ ಮೂಕಸೆಟ್ಟಿಗೆ ವಿವಾಹಮಾಡಿದ ಅವರ ಮಗಳು ನಾಗವೈ
 26 ಅಕೆಯ ತಂದೆ ಮೂಕಸೆಟ್ಟಿ ಸಮಸ್ತರು ಆ ಜೈಚಸೆಟ್ಟಿ ಹುಲೆಗೆಣಿಯ ಹಂದಿಗುಳದಲಿ ಪ್ರ
 27 ತಾಗಿ ಅನಾಗವೈಯನೂ ಸ್ವಲ್ಪಕಿ ಕಿರಿಯ ಹಂದಿಗುಳದ ಚಂದ್ರನಾಥಸ್ವಾಮಿಗಳ ಜೈತ್ಯಾಲಯದೊಳು ಪೂಜೆ
 28 ಅದಕ್ಕೆ ಶ್ರೀಕಾರ್ಯ ಪ್ರಾಣಪ್ಪಳಿಯ ನೆಟ್ಟಿ ಯನೂ ಬಿಟ್ಟು ಶಾಸನದ ಹಾಕಿಸಿದರು ಆ ಜೈದರನಿಯುತದ

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ಪೆಪ್ಪಾಣ 3' -6" × 2' -6"

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೧. ಮುಖ್ಯಮಂತ್ರಿಗಳು, ಸಾರ್ವಜನಿಕ ಸ್ವಾಸ್ಥ್ಯಕ್ಕಾಗಿ ಸುರಕ್ಷಿತವಾಗಿರುವ
 ಸ್ಥಳಗಳನ್ನು ಗುರುತಿಸಿ, ಅಲ್ಲಿಗೆ ಸಾರ್ವಜನಿಕವಾಗಿ ಹೋಗುವಂತೆ
 ಸೂಚನೆ ನೀಡುವಂತೆ ಮಾಡುವ ಕಾರ್ಯವನ್ನು ತ್ವರಿತವಾಗಿ ಮಾಡುವ
 ಕಾರ್ಯವನ್ನು ತ್ವರಿತವಾಗಿ ಮಾಡುವ ಕಾರ್ಯವನ್ನು ತ್ವರಿತವಾಗಿ ಮಾಡುವ
 ಕಾರ್ಯವನ್ನು ತ್ವರಿತವಾಗಿ ಮಾಡುವ ಕಾರ್ಯವನ್ನು ತ್ವರಿತವಾಗಿ ಮಾಡುವ
 ಕಾರ್ಯವನ್ನು ತ್ವರಿತವಾಗಿ ಮಾಡುವ ಕಾರ್ಯವನ್ನು ತ್ವರಿತವಾಗಿ ಮಾಡುವ

- 18 ಕೆಯ್ದದಂ ವಿಶ್ವದ್ವರಪ್ಪ ಮತ್ತೆ ರಾಜಂ ಜನಮತಾಂಬುಧಿಕಿಮಕಿ
 19 ರಣಂನಗಿರಪುರಾಧೀಶ ಮಂಗರಸಂಗಂ ರಾಜಸಂನುಕ
 20 ರತಿಶಂಚಲಾಣನನ ಶ್ರೀ ಮಂಗಧೂಪಾಲಕಂ ಹಿಮರುಕ
 21 ಶ್ರೀ ಮಂಗಳವತ್ಸರದ ಮಾಪಮಾನದ
 22 ಸುರಾಂಗನಾರಪುಣ
 23 ಜೀಯೆಂಬಿನಂ
 24 ಸುಮಿತೇ ಶ್ರೀವಿಕ, ಮಾ
 25 ಕಾಲ್ಯಾಣದೇವಪ ಶುಭೇಶ್ವರೇವ
 26 ಕ್ಷೇಮಂದವಾರ
 27 ಸುರಪದಮಂ

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ಗೇರನೊಪ್ಪೆ ನಗರಗೇರಿಬಳಿ ತಿರುಮಲೆ ದೇವರ ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 7" 6' 2" 9'

- 1 ಶ್ರೀಗಣಾಧಿ ಪತಯೇನಮಃ ಸ್ವಸ್ತಿ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾ ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಮನಃ
- 2 ಮಹಾ ಮಂಡಲೇಶ್ವರರು ಸಾಳುವ ಚೆನ್ನ ಭೈರಾದೇವಿ ಅಮ್ಮನವರು ನಗರರಾಜ್ಯವ ನಾಳುವಲ ಹೈವ ತುಳು ಕೊಂ ಕಣ ಮುಂತಾದ ರಾಜ್ಯಗಳನ್ನು ಪ್ರತಿಪಾಳಿಸುತ್ತಂ ಇ
- 3 ದ್ವಂದಿನ ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೫೨೦ನೆಯ ಹೇಮಕಂಬಿ ಸಂವತ್ಸರದ ಮಾಪ ಬಿ ೫೫೫ ಶ್ರೀಮತು ಕಾಶ್ಯಪ ಗೋತ್ರದ ಬುಕ ಶಾಖೆಯ ಕರ್ಣ
- 4 ಕ ಮಲ್ಲರಸರ ಪಾತ್ರರು ಸಾಳುವ ಸೇನಬೋವ ವಡುಗ ತಮ್ಮಪ್ಪ ಸೇನಬೋವರು ಗೇರನೊಪ್ಪೆಯಲ್ಲಿ ಕಟ್ಟಿಸಿದ ದೇವಸ್ಥಾನದಲಿ ಶ್ರೀ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯನು ಪ್ರತಿ
- 5 ಪೈಯಮಾಡಿ ಆ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ ಪಾದಮೂಲದಲಿ ಚೆನ್ನಭೈರಾದೇವಿ ಅಮ್ಮನವರ ಹೆಸರಲ ದೇವರ ಅಮ್ಮತಪಡಿ ನಂದಾದೀಪ ಮುಂತಾದ ನಿತ್ಯನೈಮಿ
- 6 ತ್ರಿಕದ ಧರ್ಮವನು ಮನವಚನಕಾಯ ತ್ರಿಕರಣ ಸಿದ್ಧಿಯಿಂದ ಸಹಿರಂಜ್ಯೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕ ಶಾಸನಾಂ ಕಿತಮಾಡಿ ದೇವಸ್ಥಾನವಾಗಿ ಬಿಟ್ಟು ಬರಿಸಿದ ಧರ್ಮ
- 7 ದ ಮೂಲಸಾಧನ ಕ್ರಮ ಪಂಕೆಂದರೆ ನಮ್ಮ ತಂದೆ ನಾರಣಪ್ಪನವರು ನಾರಣನಾಯಕನ ಮಲ್ಲರಾಯ ನಾಯಕನ ಕಯ್ಯಲವೊಳಗೆ ಪಾ
- 8 ಕು ಪ್ರಮಾಡಿ ಸಂವತ್ಸರದಮೇಲೆ ಅಡಹದ ವೃತ್ತಿ ಶ್ರೀ ಅರಮನೆಯ ಅಧೀನವಾಗಿರಲು ನಾವು ಕಟ್ಟಿಸಿದ ದೇವಾಲ ದಲಿ ಅಮ್ಮನವರ
- 9 ಹೆಸರಲ ಧರ್ಮಕ್ಕೆ ಬಿಡಬೇಕಾದ ಕಾರಣ ಆಳಂಚಿಯೊಳಗೆ ಪ್ರಾಕ್ ನಾಮಾನ್ಯವಾಗಿ ಉತ್ತರವೃತ್ತಿ ಅನಂತನ ಪಾಲು ಸಹವಾದ ಸ್ಥಳಂಗಳು
- 10 ಆ ಸ್ಥಳಂಗಳಿಂದ ಅರಮನೆಗೆ ತೆರುವ ಬೆಳ್ಳಿಯ ವಿಳುವರೆ ಹೊನ್ನಿಂದ ತೆರಿಗೆ ಸಲುವಂತಾಗಿ ನಾವು ಅರಮನೆಗೆ ಕಾಣಕ್ಕೆ ಮಾಡಿ ಅಮ್ಮನವರ ಹೆಸರ
- 11 ಲ್ಲ ನಡೆವಂತೆ ಬಿಡುವರು ಈ ವೃತ್ತಿಗಳನ್ನು ತೆರುವ ಅರಸುಗಳು ಮಾನಮಾಡಿಕೊಂಡು ತಾವುಮುಂದಾಗಿ ಆಳುತಂ ಈ
- 12 ಸಾಧನ ಪ್ರಮಾಣಿನ ಚತುರ್ಗಡಿಯಿಂದೊಳಗೆ ಹೆವನ ಗಡಿಯದ ಮಗದ ಹಳ್ಳಿಯನು ಇತ್ತು ಗಡ್ಡಿಯ ಸ್ಥಳಂಗಳನ್ನು ಹೊರಗಾಗಿ ಮೇರಾದ ಸು
- 13 ದಿಯ ಬೀಟವರಿ ಮೂಡೆ ೨೫ ಕಣಲಗದ್ದೆ ಬೀಟವರಿ ಮೂಡೆ ೪ ಕಾಳಗದ್ದೆಯ ಬೀಟವರಿ ಮೂಡೆ ೩ ಅಂತು ಈ ಹೆಸರ ಗೊಂಡು ಬರೆದ ನುಕಣೀರೇಮಕ್ಕೆ ಸಹಾ ಬೀಟವರಿ
- 14 ಮೂವತ್ತು ಅರು ಮೂಡೆಗದ್ದೆ ಸ್ಥಳಂಗಳು ಆರಕ್ಕೆ ಬಂದ ತೆಂಗಿನ ಹಿತ್ತಲು ಸಹವಾದ ಈ ಸಮಸ್ತ ವೃತ್ತಿಯ
- 15 ಲವನು ನಾವುಕಟ್ಟಿಸಿದ ತಿರುಮಲ ದೇವಾಲಯದಲಿ ಅಮ್ಮನವರ ಹೆಸರನಲ ನಡೆವ ನಿತ್ಯ ನೈಮಿತ್ತಕ ಮುಂತಾದ ಧರ್ಮಕ್ಕೆ ನಾವು ನಮ್ಮ ತ್ರಿಕರಣ ಸುದ್ದಿ
- 16 ಯಿಂದ ಸಹಿರಂಜ್ಯೋದಕ ದಾನಧಾರಾ ಪೂರ್ವಕ ಶಾಸನಾಂಕಿತ ಬೀಡು ದೇವಸ್ಥಾನವಾಗಿ ಬಿಟ್ಟು
- 17 ಕೊಟ್ಟಿವು ಈ ಸ್ಥಳಂಗಳಿಂದಲು ವರ್ಷ ೧ಕ್ಕೆ ಕಟ್ಟಬಹ ಧತ್ತ ನಾಡವೇಟೆ ಮೂಡೆ ೪೦೦ ನ
- 18 ಡಸುವ ಧರ್ಮದ ವಿವರ ಶ್ರೀ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ ಶ್ರೀ ಕಾರ್ಯವ ನಡೆಸುತ್ತಿವು ದೇವರಗ್ರಾಸಕ್ಕೆ ನಾಡವೇಟೆ ಮೂಡೆ ೪೦ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ
- 19 ಪಾದ ಮೂಲದಲ್ಲ ಉದಯಕಾಲದಲ್ಲ ನೈವೇದ್ಯಕ್ಕೆ ಪಾಠಾಳಿ ಹೊಯ್ದುಪಡಿಯಿಂದಲೂ ದಿನ ಪೂಂದಕ್ಕೆ ಪೇಟೆಯು ಮೂಡೆ ೪ ಅಕ್ಕಿಯ ರಕ್ಕೆದರ ವರ್ಷ ೧ಕ್ಕೆ ಸಂಧಾ
- 20 ರ ವೇಳೆಯು ಮೂಡೆ ೧೨ಕ್ಕೆ ಪುಷ್ಪಮಾಲೆಯ ನಡಸುವ ಹೊಗಳಿಗೆ ಧತ್ತ ನಾಡವೇಟೆಯ ಮೂಡೆ ೪೦ ರಾತ್ರಿಯಕಾಲದಲ್ಲ ನಡೆವ ನೈವೇದ್ಯಕ್ಕೆ ಉದಾರಿ ಹೊಯ್ದು ಪಡಿಯಿಂದ
- 21 ಲೂ ದಿನ ಪೂಂದಕ್ಕೆ ಪೇಟೆಯು ಆಳ ರಬ್ಬದಲು ವರ್ಷ ಪೂಂದಕ್ಕೆ ಸಂಧಾರವೇಳೆಯು ಮೂಡೆ ೧೨ಕ್ಕೆ ದಾಳೋ ಲವು ಬುಳುಕುವ ನಡೆವ ಧಂಡಾರಿಗೆ ಧತ್ತ

- 22 ನಾಡುಪೇಟೆಯ ಮೂಡೆ ೪೦ ಈ ನೈವೇದ್ಯದ ಉಪಾರಕ್ಕೆ ಮಾನ ೧ಕ್ಕೆ ನಡಸುವ ತುಪ ಪೇಲೆಯ ೧ ಶಿದ್ದಿಯ ಲೆಖ್ಪದಲು ವರ್ಷ ೧ಕ್ಕೆ ತುಪ್ಪ ೫ ಮಾನ ಮೂರರ ಕ್ರಯಕ್ಕೆ
- 23 ಗ ೧|| = ಪೂಜೆಗೆ ಉದ್ವಾರ್ಚನೆಗೆ ಸಹ ಶ್ರೀಗಂಧಧೂಪಕ್ಕೆ ಕ್ರಯ ಸೇರು ೧ಕ್ಕೆ ನಾಡುಪೇಟೆಯ ಮೂಡೆ ಪೊಂದು ಏಳುವರೆ ಹೊನ್ನು ಲೆಖ್ಪದಲು
- 24 ವರ್ಷ ಪೊಂದಕ್ಕೆ ಧತ್ತ ನಾಡುಪೇಟೆಯ ಮೂಡೆ ೧ ದಿನ ಒಂದಕ್ಕೆ ವೀಳೆಯದೆಲೆ ೨೫ರ ಲೆಖ್ಪದಲು ವರ್ಷ ಪೊಂದಕ್ಕೆ ಅಡಿಕೆ ೩೬೦೦ ವೀಳೆಯದೆಲೆ ಕಂನಹಕ್ರಯ
- 25 ದೇವರಿಗೆ ಉಡುವಸೀರೆ ಸಹ ವರ್ಷ ಪೊಂದಕ್ಕೆ ತಂಗಿನಕಾಯಿ ೨೦೦ರ ಕ್ರಯಕ್ಕೆ ಗ ೧ ದೇವರ ಮುಂದೆ ಬೆಳಗುವ ನಂದಾಡಿವ ೨ಕ್ಕೆ ದಿನ ಪೊಂದಕ್ಕೆ
- 26 ಯೆಣ್ಣೆ ಪೇಲೆಯ ಆರಮನೆಯ ಲೆಕ್ಕದಲು ಆರತಿಗೆ ಸಲುವುದು ಸಹ ವರ್ಷ ಪೊಂದಕ್ಕೆ ಯೆಂಣೆಪೇಲೆಯ ಹಾನೆ ೪೫ಕ್ಕೆ ಕ್ರಯ ೩ ಗ ಕಾರ್ತಿಕಮಾಸದಲು ನಡವ ಕಾ
- 27 ಒಳಪೂಜೆಗೆ ದಿನ ಪೊಂದಕ್ಕೆ ನಡೆವ ನೈವೇದ್ಯದ ಅಕ್ಕಿ ಹೊನ್ನವಾಳದ ದೀಪಾರಾಧನೆ ಎಂಣೆ ಮುಂತಾದರ ಕ್ರಯಕ್ಕೆ ಗ ೨ ಅ ಮಾಸದಲು ನಡೆವ ಭೋಜನದ ಧರ್ಮ ಅಕ್ಕಿ ಕ್ರಯ
- 28 ಸೊಜ್ಜಿಗೆ ಗೋಧಿ ಬಲ್ಲದ ಕ್ರಯ ಸಂಬಂಧಕ್ಕೆ ಸರಿಸುವ ಸೋಪನ್ನರ ಮುಂತಾದ ವೆಚ್ಚಸಹ ವರಹ ಗ ೫ ಉತ್ತರಾ ಯಣ ಸಂಕ್ರಾಂ
- 29 ತಿಯ ಪೂಜೆಗೆ ದಿನ ೧ಕ್ಕೆ ಎಂಣೆಯ ಹಾಡ ಅರೆಯಲೆಕ್ಕದಲು ದಿನಮೂರಕ್ಕೆ ಎಂಣೆಯ ಹಾಡ ೧|| ಕ್ರಯ ವರಹ ಗ ೩ ಅಂತು ವರ್ಷ ೧ಕ್ಕೆ ಧತ್ತಸಹ
- 30 ಮೂಡೆ ೧೩೫ ವರಹ ತೊಂಭತ್ತು ಗುಳಿಗೆ ಬೇಳೆಗೆ ವರಹ ೧ಕ್ಕೆ ಧತ್ತ ನಾಡುಪೇಟೆಯ ಮೂಡೆ ೬ರ ಲೆಖ್ಪದಲು
- 31 ಪೇಲೆಯ ಮೂಡೆ ೧೧೫ ನಾಡುಪೇಟೆಯ ಇನ್ನೂ ರೈವತ್ತು ಮೂಡೆ ಧತ್ತವನು ತಥಾತಿಥಿ ಆರಭ್ಯವಾಗಿ ತಿರುವೆಂಗಳ ನಾಥಸ್ವಾಮಿ
- 32 ಯ ದೇವರ ಚೀಟು ಪ್ರಮಾಣಿಗೆ ಶ್ರೀಕಾರ್ಯವನಡಸುವ ಭಟ್ಟ ಮುಂತಾದವರು ಯೆತ್ತಿತಂದು ಈ
- 33 ಬರೆದ ಪ್ರಮಾಣಿನ ಧರ್ಮವನು ತಮ್ಮ ಮುಖಾಂತರದಲಿ ತಮ್ಮ ಸಂತತಿಯವರ ಮುಖಾಂತರದಲಿ ಕಾಲಕಾಲಂ ಪ್ರತಿಯಲು ಸಾಂಗವಾಗಿ ನಡೆಸಿಬಹರು ಎಂದು ತಿಂಮಪ್ಪ ಸೇನಬೋವರು ಕ
- 34 ಟ್ಟಿಸಿದ ದೇವಸ್ಥಾನದ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ ಪಾದ ಮೂಲದಲು ಚೆನ್ನ ಭೈರಾದೇವಿ ಅಮ್ಮನವರ ಹೆಸರಲ ನಡವ ಅಮ್ಮತಪಡಿ ನಂದಾ
- 35 ದೀಪ ಮುಂತಾದ ನತ್ಯ ನೈಮಿತ್ತಿಕ ಧರ್ಮಕ್ಕೆ ನಾವು ನಮ್ಮ ವಚನ ಕಾಯಿ ತ್ರಿಕರಣ ಸುದ್ದಿಯಿಂದ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾ ಪೂರ್ವಕ ಶಾಸನಾಂ
- 36 ಕಿತ ಬೀಡು ದೇವಸ್ಥಾನವಾಗಿ ಬಿಟ್ಟ ಬರಸಿದ ಬಾಳ ಧರ್ಮದ ಮೂಲ ಶಾಸನ ಇಂತಪ್ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು

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ಗೇರಸೊಪ್ಪಾ ಜಲಪಾತದಿಂದ ಹೋಗುವದಾರಿಯಲ್ಲಿ ಸೂಳಿಕೆರೆ ಬಳಿ ನಟ್ಟಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" x 2' 6"

- | | |
|--|---|
| 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತೈಲೋಕ್ಯ | 9 ಕೇತೇಶ್ವರ ದೇವರಪ್ರತಿಷ್ಠೆಯಂ ಮಾಡಿ ಆದೇವರ |
| 2 ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ \|\| ಸ್ವ | 10 ದೀಪ್ತಿಗೊ ಹಾರ |
| 3 ಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ಅರಿರಾಯ ವಿಭಾಡ | 11 ದಾನಕ್ಕೊ ಬಿಟ್ಟಗದ್ದೆ |
| 4 ಭಾಷೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡ ಪೂರ್ವಪಶ್ಚಿಮ ದಕ್ಷಿಣ | 12 ಹಕ್ಕಲಿಗೆ ಬಡಗಲು |
| 5 ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀಮತು ಪ್ರತಾಪ ವೀರದೇವ ರಾ | 13 ಮಹಾಜನಂಗಳ ನೊಡಂಬಡಿಸಿ |
| 6 ಯರು ರಾಜ್ಯಂ ಗಯವಲ ಶ್ರೀಮತು ಪಪುಂಗಳ ಸಂ | 14 ಕೊಟ್ಟರು ಇದಕ್ಕೆ ತಪಿದವರು ಮಾತಾಹಿತೃಗಳಿಗೆ |
| 7 ವತ್ಸರದ ಮಾರ್ಗ ಆದಿಪಾರದಲು ಆ | 15 ದೋಹಿಗಳು ಶ್ರೀ ಶ್ರೀ |
| 8 ಪೂರ ಕಲ್ಲಪ ಕೇತಪಂಗಳು | |

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